



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

With all the boasted wisdom and progress of the last decade of the Nineteenth Century, we certainly have a fair share of folly, foolishness and wild efforts to do some great things. It is almost a wonder that some of our our progressive(?) men do not set about rebuilding the tower of

Babel. Along this line we see it announced that a twenty-six story house is the latest thing in the building line in New York, if the \$4,000,000 necessary to erect it be forthcoming. It is to be 116 feet front, 200 feet deep and 550 feet high, a structure lined on outside with stone and terra cotta put on more for ornament than anything else.

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More than every thing else, the church of the Lord Jesus Christ must be spiritual. Culture, fine music, splendid architecture, æsthetic appointments, and social position are all right in their place and are not to be neglected as means to an end. But unless there is deep piety and thorough consecration, all these things will be in vain. The kingdom of God is not meat and drink—not material things—but righteousness and peace and joy in the Holy Ghost.

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Discovery Day, October 11, this year, falls upon Sunday, and in recognition of this fact the Pan Republic Congress Executive Committee have issued a circular calling upon the ministers and teachers throughout the world to take as their text on that day the words from Leviticus that are cast in the bronze of "Independence bell": "Proclaim liberty through all the land unto all the inhabitants thereof." The committee also requests that the subject-matter of the discourses on that day shall be the discovery of America, its results and its promises for the future. Copies of the sermons and addresses delivered on that day will be bound and preserved. The suggestion is timely, and coming from a body representing the republics of the Western hemisphere we do not see why it should not be generally adopted.

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Near the bottom of the sea there is a stratum of absolutely calm water, so that even though the storm is rag-

ing above, the smallest pebble lying on the floor of the ocean is undisturbed. Bacon tells in one of his essays of a mountain so high that no storm ever disturbs its air. So peaceful is that summit said to be, that a traveler having written some words in the white ashes of his camp-fire, found them still there after a score of years had past. There is a depth of Christian experience, and a height of Christian attainment where similar phenomena are exhibited. We may rise above every storm of earth and sink with Christ into profound depths where our peace shall abide unshaken though all the powers of darkness were arrayed against us.

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The biggest question in the country today is by no means the one making the most noise, for a great many people are most anxious to keep it quiet. The New York Voice says:

The time has come for a new warfare. The ungodly league between churches and saloons must be broken, if the churches have to be split from turret to foundation stone. A church that will palter or stammer in the presence of 140,000 gaping hells in America is an enemy to God and a menace to the moral health of the nation. The minister that supports by his ballot or his silence the policy of license or a license party is no longer worthy to be a religious instructor or moral guide. The time has come when the truth must be shown in all its nakedness. The saloon exists because it is legalized and protected. Its legalization rests upon the voters of America. Men who deliberately shut their eyes to this fact are unfit to take communion at God's table. If we cannot condone this sin in a party or a political leader, much less can we do it in a church or a minister.

If the saloon-keepers are "prisoners-general," as John Wesley said, those who commission them for this business stand side by side with

them in their guilt. If they are "traffickers in human blood," as Lyman Beecher said, thousands of ministers and about 4,000,000 professed followers of Christ have on their hands the same blood and have nothing like the same stress of temptation to palliate their guilt. "This question should not be dragged into the pulpit." In God's name, isn't murder to be dragged into the pulpit and censured? Men and brethren, there are stains of blood on the pulpit. There is blood in the pews. The foundation stones are wet with it. What is to be done about it? There is but one thing to do. The guilt which we refuse to share politically, is one which we should refuse to share politically is one which we should refuse to share religiously. The Church must be purged of the guilt. The guilt of the Church remains as long as a man who deliberately supports the legislation of drunkard-making is allowed to remain in its pulpits or in its pews. A blood-guilty Church is even worse than a blood-guilty party. If any church or any minister or church paper refuses hereafter to free itself or himself from complicity with this "traffic in human blood," every true Prohibitionist, in our opinion, ought to repudiate such a church or minister or paper, and withdraw his or her support. We want some sanctified cursing done. "Curse ye Meroz," said the angel of the Lord, "curse high ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

One thing more. A few years ago, J. W. Bruce, of Canastota, N. Y., said that the Church is the bulwark of the rum power. We criticised Mr. B. for the utterance. We want to apologize to him now. His vision was clearer than ours. Thank Heaven there are churches (a very few) and ministers (also few) who are shining exceptions; but the controlling, dominant power of every denomination in America is in league with the saloons and slums of our land, and that league is ratified yearly at the ballot-box.

The attitude of the churches of America is the bulwark of the rum traffic.

God pity us; it is the truth.

"ANGELOLOGY."

THE ANGELS AND THEIR WORK.

A Sermon.

BY REV. T. DEWITT TALMAGE, D. D.

TEXT:—And the Angel did wondrously.—Judges 13:19.

Fire built on a rock. Manoah and his wife had there kindled the flames for sacrifice in praise of God, and in honor of a guest whom they supposed to be a man. But, as the flame rose higher, their stranger guest stepped into the flame and by one red leap ascended into the skies. Then they knew that he was an angel of the Lord.

The angel did wondrously.

Two hundred and forty-eight times does the Bible refer to the angels, yet I never heard or read a sermon on angelology. The whole subject is relegated to the realm mythical, weird, spectral and unknown. Such adjournment is unscriptural and wicked. Of their life, their character, their habits, their actions, their velocities, the Bible gives us full length portraits, and why this prolonged and absolute silence concerning them? Angelology is my theme.

There are two nations of angels, and they are hostile to each other; the nation of good angels and the nation of bad angels. Of the former, I chiefly speak to-day. Their capital, their headquarters, their grand rendezvous, is heaven, but their empire is the universe. They are a distinct race of creatures. No human being can ever join their confraternity. The little child who in the Sabbath school sings: "I want to be an angel," will never have her wish gratified. They are superhuman; but they are of different grades and ranks, not all on the same level, or the same height. They have their superiors and inferiors and equals. I propose no guessing as to their subject, but take the Bible for my own authority. Plato, the philosopher, guessed, and divided angels into super-celestial, celestial and sub-celestial. Dionysius, the Areopagite, guessed and divided them into three classes—the supreme, the middle and the last—and each of these into three other classes, making nine in all. Philo said that the angels were related to God, as the rays of the sun. Fulgentius said that they were composed of body and spirit. Clement said they were incorporeal. Augustine said that they had been in danger of falling, but now are beyond being tempted.

A SERIES OF WORD PICTURES.

But the only authority on this subject that I respect says they are di-

vided into Cherubim, Seraphim, Thrones, Dominations, Principalities, Powers. Their commander-in-chief is Michael. Daniel called him Michael. St. John called him Michael. These supernal beings are more thoroughly organized than any army that ever marched. They are swifter than any cyclone that ever swept the sea. They are more radiant than any morning that ever came down the sky. They have more to do with your destiny and mine than any being in the universe except God. May the Angel of the New Covenant, who is the Lord Jesus, open our eyes and touch our tongue and rouse our soul while we speak of their deathlessness, their intelligence, their numbers, their strength, their achievements.

Yes, deathless. They had a cradle, but will never have a grave. The Lord remembers when they were born, but no one shall ever see their eye extinguished, or their momentum slow up, or their existence terminate. The oldest of them has not a wrinkle, or a decrepitude or a hinderance; as young after 6000 years as at the close of their first hour. Christ said of the good in heaven, "Neither can they die any more, for they are equal unto the angels." Yes, deathless are these wonderful creatures of whom I speak. They will see world after world go out, but there shall be no fading of their own brilliance. Yea, after the last world has taken its last flight they will be ready for the widest circuit through immensity, taking a quadrillion of miles in one sweep as easy as a pigeon circles a dove-cote. They are never sick. They are never exhausted. They need no sleep, for they are never tired. At God's command they smote with death, in one night, 185,000 of Sennacherib's host, but no fatality can smite them. Awake, agile, multipotent, deathless, immortal!

A further characteristic of these radiant folk is intelligence. The woman of Tekoah was right when she spoke to King David of the wisdom of an angel. We take in what little we know through eye and ear and nostril and touch; but those beings have no physical encasement and hence they are all senses. A wall 5 feet thick is not solid to them. Through it they go without disturbing flake of mortar or crystal of sand. Knowledge! It flashes on them. They take it in at all points. They absorb it up without any hinderment. No need of literature for them! The letters of their books are stars. The dashes of their books are meteors. The words of their books are constellations. The paragraphs of their books are galaxies. The pictures of their books are sunrises, and sunsets, and midnight auroras, and the Conqueror on the white horse with the

moon under his feet, and seas of glass mingled with fire. Their library is an open universe. No need of telescope to see something millions of miles away, for instantly they are there to inspect and explore it. All astronomies, all geologies, all botanies, all philosophies at their feet. What an opportunity for intelligence is theirs! What facilities for knowing everything and knowing it right away!

THE LIMIT OF ANGELIC POWER.

There is only one thing that puts them to their wit's end, and the Bible says they have to study that. They have been studying it all through the ages, and yet I warrant they have not fully grasped it—the wonders of redemption. These wonders are so high, so grand, so stupendous, so magnificent that even the intelligence of angelhood is confounded before it. The apostle says: "Which things the angels desire to look into." That is a subject that excites inquisitiveness on their part. That is a theme that strains their faculties to the utmost. That is higher than they can climb, and deeper than they can drive. They have a desire for something too big for their comprehension. "Which things the angels desire to look into." But that does not discredit their intelligence. No one but God himself can fully understand the wonders of redemption. If all heaven should study it for fifty eternities they would get no further than the A B C of that inexhaustible subject. But nearly all other realms of knowledge they have ransacked and explored and compassed. No one but God can tell them anything they do not know. They have read to the last word of the last line of the last page of the last volume of investigation. And what delights me most is that all their intelligence is to be at our disposal, and, coming into their presence, they will tell us in five minutes more than we can learn by 100 years of earthly surmising.

A further characteristic of these immortals is their velocity. This the Bible puts sometimes under the figure of wings, sometimes under the figure of a flowing garment, sometimes under the figure of naked feet. As these superhumans are without bodies these expressions are of course figurative, and mean swiftness. The Bible tells us that Daniel was praying, and Gabriel flew from heaven and touched him before he got up from his knees. How far, then, did the angel Gabriel have to fly in those moments of Daniel's prayer? Heaven is thought to be the center of the universe. Our sun and its planets only the rim of the wheels of worlds. In a moment the angel Gabriel flew from that center to this periphery. Jesus

told Peter he could instantly have 50,000 angels present if he called for them. What foot of antelope or wing of albatross could equal that velocity? Law of gravitation, which grips all things else, has no influence upon angelic momentum. Immensities before them open and shut like a fan. That they are here is no reason why they should not be a quintillion of miles hence the next minute. Our bodies hinder us, but our minds can circle the earth in a minute. Angelic beings are bodies and have no limitation. God may with his finger point down to some world in trouble on the outmost limits of creation, and instantly an angelic cohort are there to help it. Or some celestial may be standing at the furthestmost outpost of immensity, and God may say "Come!" and instantly it is in his bosom. Abraham, Elijah, Hagar, Joshua, Gideon, Manoah, Paul, St. John, could tell of their unhindered locomotion. The red feet of summer lightning are slow compared with their hegiras. This doubles up and compresses infinitudes into infinitesimals. This puts all the astronomical heavens into a space like the balls of a child's rattle. This mingles into one the here and the there, the now and the then, the beyond and the yonder.

MISSIONS OF ANGELS.

Another remark I have to make concerning these illustrious immortals is that they are multitudinous. Their census has never been taken, and no one but God knows how many they are, but all the Bible accounts suggest their immense numbers. Companies of them, regiments of them, armies of them, mountain tops haloed by them, skies populous with them. John speaks of angels and other beings round the throne as ten thousand times ten thousand. Now, according to my calculation, ten thousand times ten thousands are one hundred million. But these are only the angels in one place. David counted 20,000 of them rolling down the sky in chariots. When God came away from the riven rocks of Mount Sinai the Bible says he had the companionship of 10,000 angels. I think they are in every battle, in every exigency, at every birth, at every pillow, at every hour, at every moment. The earth full of them. The heavens full of them. They outnumber the human race in this world. They outnumber ransomed spirits in glory. When Abraham had his knife uplifted to slay Isaac, it was an angel who arrested the stroke crying,

"Abraham! Abraham!"

It was a stairway of angels that Jacob saw while pillowed in the wilderness. We are told angels led the hosts of Israelites out of Egyptian

serfdom. It was an angel that showed Hagar the fountain where she filled the bottle for the lad. It was an angel that took Lot out of doomed Sodom. It was an angel that shut up the mouth of the hungry monsters when Daniel was thrown into the caverns. It was an angel that fed Elijah under the juniper tree. It was an angel that announced to Mary the approaching nativity. They were angels that chanted when Christ was born. It was an angel that strengthened our Savior in his agony. It was an angel that encouraged Paul in the Mediterranean shipwreck. It was an angel that burst open the prison, gate after gate, until Peter was liberated. It was an angel that stirred the Pool of Siloam, where the sick were healed. It was an angel that John saw flying through the midst of heaven, and an angel with foot planted on the sea, and an angel that opened the book, and an angel that sounded the trumpet, and an angel that thrust in the sickle, and an angel that poured out the vials, and an angel standing in the sun. It will be an angel with uplifted hands swearing that time shall be no longer. In the great final harvest of the world the reapers are the angels. Yea, the Lord shall be revealed from heaven with mighty angels. Oh, the numbers and the might, and the glory of these supernals? Fleets of them! Squadrons of them! Host beyond host! Rank above rank! Millions! And all on our side if we will have them.

ETERNAL SUPERVISION.

This leads me to speak of the offices of these supernals. To defend, to cheer, to rescue, to escort, to give victory to the right, and overthrow the wrong, that is their business. Just as alert to-day and efficient as when in Bible times they spread wing or unsheathed sword, or rocked down penitentiaries, or filled the mountains with horses of fire hitched to chariots of fire and driven by reinsmen of fire. They have turned your steps a hundred times, and you know it not. You were on the way to do some wrong thing, and they changed your course. They brought some thought of Christian parentage, or of loyalty to your own home and that arrested you. They arranged that some one should meet you at that crisis, and and propose something honorable and elevating, or they took from your pocket some ticket to evil amusement a ticket you never found. It was an angel of God, and perhaps the very one that guided you to this service, and that now waits to report some holy impression to be this morning made upon your soul, tarrying with one foot upon the door-step of your immortal spirit, and the other foot lifted for ascent into the skies. By some prayer detain him until he can

tell of a repentant and ransomed soul! Or you were some time borne down with trouble, bereavement, persecution, bankruptcy, sickness, and all manner of troubles beating their discords in your heart and life.

You gave up; you said, "I can not stand it any longer. I believe I will take my life. Where is the rail-train, or the deep wave, or the precipice that will end this torment of earthly existence?" But suddenly your mind brightened. Courage came surging into your heart like oceanic tides. You said: "God is on my side, and all these adversities he can turn out for my good." Suddenly you felt a peace, a deep peace, the peace of God that passeth all understanding. What made the change? A sweet, and mighty, and comfortable angel of the Lord met you. That was all.

What an incentive to piety and righteousness is this doctrine that we are continually under angelic observation! Eyes ever on you, so that the most secret misdeed is committed in the midst of an audience of immortals. No door so bolted, no darkness so Cimmerian, as to hinder that supernal eyesight. Not critical eyesight, not jealous eyesight, not baleful eyesight, but friendly eyesight, sympathetic eyesight, helpful eyesight. Confidential clerk of store, with great responsibility on your shoulder, and no one to applaud your work when you do it well, and sick with the world's ingratitude, think of the angels in the counting room raptured by your fidelity! Mother of household, stitching, mending, cooking, dusting, planning, up half the night, or all night with the sick child, day in and day out, year in and year out, worn with the monotony of a life that no one seems to care for, think of the angels in the nursery, angels in all the rooms of your toiling, angels all about the sick cradle, and all in sympathy!

GREAT PROMISES.

Railroad engineer, with hundreds of lives hanging on your wrist, standing amid the cinders and the smut, round the sharp curve, and by appalling declivity, discharged and disgraced if you make a mistake, but not one word of approval if you take all the trains in safety for ten years, think of the angels by the throttle valves, angels by the roaring furnace of the engine, angels looking from the overhanging crag, angels bracing the racing wheels of the precipice, angels when you mount the thunderbolt of a train, and angels when you dismount! Can you not hear them, louder than the jaming of the car-coupling, louder than the bell at the crossing, louder than the whistle that sounds like the scream of a flying fiend, the angelic voices saying:

"You did it well. You did it well."

If I often speak of engineers it is because I ride so much with them. I always accept their invitation to join them on their locomotive, because I not only get to my destination sooner, but because they are about the grandest men alive. Men and women of all circumstances, only partly appreciated, or not appreciated at all, never feel lonely again or unregarded again! Angels all around; angels to approve, angels to help, angels to remember. Yea, while all the good angels are friends of the good, there is one special angel your body-guard. This idea, until this present study of Angelology, I supposed to be fanciful, but I find it clearly stated in the Bible. When the disciples were praying for Peter's deliverance from prison and he appeared at the door of the prayer-meeting, they could not believe it was Peter. They said:

"It is his angel."

So these disciples, in special nearness to Christ, evidently believed that every worthy soul has an angel. Jesus said of his followers: "Their angels behold the face of my Father." Elsewhere it is said: "He shall give his angels charge over thee, to keep thee in all thy ways." Angel-shielded, angel-protected, angel-guarded, angel-canopied art thou. No wonder that Charles Wesley hymned these words:

Which of the petty kings of earth
Can boast a guard like ours,
Encircled from our second birth
With all the heavenly powers?

Valerius and Rufinus were put to death for Christ's sake in the year 287, and, after the day when their bodies had been whipped, and pounded into a jelly, in the night in prison, and before the next day when they were to be executed, they both thought they saw an angel standing with two glittering crowns saying, "Be of good cheer, valiant soldiers of Jesus Christ! a little more of battle and then these crowns are yours." And I am glad to know that before many of those who have passed through great sufferings in this life some angel of God has held a blazing coronet of eternal rewards.

TO TAKE US HOME.

Yes; we are to have such a guardian angel to take us upward when our work is done. You know we are told an angel conducted Lazarus to Abraham's bosom. That shows that none shall be so poor in dying he can not afford angelic escort. It would be a long way to go alone, and up paths we have never trod, and amid blazing words swinging in unimaginable momentum, on and on through such distances and across such infinitudes of space, we should shudder at the thought of going alone. But the angelic escort will come to your languishing pillow, or the place of your

fatal accident, and say: "Hail, immortal one! All is well; God hath sent me to take you home;" and without tremor or the slightest sense of peril you will away and upwards, further on and further on, until after a while heaven heaves in sight, and the rumble of chariot wheels, and the roll of mighty harmonies are heard in the distance, and nearer you come, and nearer still, until the brightness is like many mornings suffused into one, and the gates lift and you are inside the amethystine walls, and on the banks of the jasper sea, forever safe, forever free, forever well, forever rested, forever united, forever happy. Mothers, don't think your little children go alone when they quit this world. Out of your arms into angels' arms. Out of sickness into health. Out of the cradle into a Savior's bosom. Not an instant will the darlings be alone between the two kisses, the last kiss of earth and the first kiss of heaven. "Now, angels, do your work!" cried an expiring Christian.

Yes, a guardian angel for each one of you. Put yourself now in accord with him. When he suggests the right, follow it. When he warns you against the wrong, shun it. Sent forth from God to help you in this great battle against sin and death, accept his deliverance. When tempted to a feeling of loneliness and disheartenment appropriate the promise: "The angel of the Lord encampeth around about them that fear him and delivereth them." Oh, I am so glad that the spaces between here and heaven are thronged with these supernaturals taking tidings home, bringing messages here, rolling back obstacles from our path and giving us defense, for terrific are the forces who dispute our way, and if the nation of the good angels is on our side, the nation of bad angels is on the other side. Paul had it right when he said: "We wrestle not against flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In that awful fight may God send us mighty angelic re-enforcement! We want all their wings on our side, all their swords on our side, all their chariots on our side.

A GREAT BATTLE.

Thank God that those who are for us are mightier than those who are against us! And that thought makes me jubilant as to the final triumph. Belgium, you know, was the battle-ground of England and France. Yea, Belgium more than once was the battle-ground of opposing nations. It so happens that this world is the Belgian or battle-ground between the angelic nations, good and bad. Michael, the

commander-in-chief on one side; Lucifer, as Byron calls him, or Mephistopheles, as Goethe calls him or Satan as the Bible calls him, the commander-in-chief on the other side. All pure angelhood under the one leadership, and all abandoned angelhood under the other leadership. Many a skirmish have the two armies had, but the great and decisive battle is yet to be fought. Either from our earthly homes or down from our supernal residences, may we come in on the right side; for on that side are God and heaven and victory. Meanwhile the battle is being set in array, and the forces celestial and demoniacal are confronting each other. Hear the boom of the great cannonade opened! Cherubim, Seraphim, thrones, dominations, principalities and powers are beginning to ride down their foes, and until the work is completed, "sun, stand thou still thou still upon Gibeon, and thou, Moon in the Valley of Ajalon!"



OUR LIGHT HOUSE.

Let us walk in the light of the Lord.—Isa. v. 2.

The light shall shine upon thy ways.—Job xxii, 28.

Where The Sacred Belongs.

"We talk about the sacred ministry, the sacred desk, and the sacred calling; but we want sacred offices, sacred banks, sacred stores, and sacred shops, and every man in them who names the name of Christ to be an ordained minister of God; to do his work, bear his testimony, lift high the light of the divine life, and scatter the salt which saves the world from corruption; to be witnesses for godliness, righteousness, and brotherly kindness."

GEO. F. PENTECOST.

A Sharp Reply.

Talking with a man who had professed to be converted, a minister said:

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to Heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living one."

GEO. C. LORIMER.

A Present Opportunity.

A present opportunity is always worth the best efforts of the best man to whom it is presented. It may not be so great an opportunity as he thinks himself capable of improving, and therefore it may not seem to summon him to his utmost endeavors. But unless a man does his very best in improving the opportunity he has, small or large though it be, he is not likely to have a better opportunity open to him. He who would be invited to a large place must see to it that he fills fully the place he is already in.

H. CLAY TRUMBULL.

Pitch Your Tent on the Other Bank At Night.

John Peddie is dead! On the very last night of his conscious life he wrote a new sermon, his text being, "Looking unto Jesus, the author and finisher of our faith." He had even begun to block out a sermon for the following week. He had written the text at the top of a page of sermon paper, and then there followed this illustration: "A traveller in the far West, when he comes to a stream at the close of the day, always makes it a rule to cross over and pitch his tent on the further bank, because in the night while he is sleeping a freshet may come, and the rivulet be transformed into a torrent." John Peddie kept always pitching his tent on the further bank, and that was one secret of his success.

EDWARD JUDSON.

The Only Proof.

The only proof the world can have that sin is destroyed in a believer is in the "good works" which he performs. He may speak of thrilling experience and ecstasies of joy, but unless he does something the world will have no faith in him. When the disciples were filled with the Holy Ghost they at once entered upon their great work—"they began to speak with tongues, as the Spirit gave them utterance." They did not take time to shout, to relate thrilling experiences, or to proclaim the joys they felt, but began to preach the Word in "other tongues," and caused the people to say, "We do hear them speak in our own tongues the wonderful works of God." When Peter and John had

been "let go" from the prison, in which they had been immured because they had healed the lame man at the gate of the Temple and preached the gospel to the crowd which was attracted by the miracle, they "went to their own company," and "prayed," and "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness."

A. B. LEONARD.

Saw Herself in the Mirror.

A Christian woman, missionary among a most degraded tribe, whose religion was never to wash or improve personal appearance, was trying to persuade one of those heathen women not only of need of change of heart, but change of habits, which would result in change of appearance, but the effort failed until the missionary had placed in her own hallway a looking-glass, and, when a barbaric woman passing through the hall, saw herself in the mirror for the first time, she exclaimed, "Can it be possible I look like that?" and appalled at her own appearance, she renounced her old religion and asked to be instructed in the Christian religion. And so we feel that we are all right in our sinful and unchanged condition until the scales fall from our eyes, and in the looking-glass of God's Word we see ourselves as we really are, until divine grace transforms us.

T. DEWETT TALMAGE.

Live Prayers.

After a prayer meeting at which a female had been among those who spoke aloud in prayer, a person slightly observed, "As for that woman she could pray all night."

"Yes," replied a devout friend, "and I do not doubt that she has often done so." This was a first rate reply. Of how few could it have been spoken! Yet those who are much in prayer alone are those who pray to the purpose in the assembly. You can tell the other sort, however ready their utterance. It is as per usual. It is parrotty; too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could sleep from "Our Father" to "Amen" under such a performance. Yet it is a very good and proper. There is nothing the matter with it except that it is dead—dead as the woman's child, which neither of the two mothers cared to own in Solomon's court. Oh, for more living children! We mean true, crying, struggling prayers. These can only

come from those who in private wrestle and weep and prevail.

An occasional break down is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. Oh that some of our brethren would or could break down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer meetings, things cannot much improve. Oh, for deliverance!

C. H. SPURGEON.

The Devil's Kindling Wood.

Do you want to know where a boy usually begins to be fast? With a cigarette. It is a lad's first step in bravado, resistance of sober morality, and a bold step in disobedience. Just now take the matter on the scientific side. Tobacco blights a boy's finest power—wit, muscle, conscience, will. Nations are legislating against it. Germany, with all her smoke, says, "No tobacco in the schools." It spoils their brains and makes them too small for soldiers. Knock at the door of the great military institutions of France; "No tobacco," is the response. Try West Point and Annapolis; "Drop that cigarette," is the word. Indeed smoking boys are not likely to get so far as that. Major Houston, of the marine corps, who is in charge of Washington navy-yard barracks, says that one fifth of all the boys examined are rejected for heart disease, of which ninety-nine cases in one hundred come from cigarettes. His first question is, "Do you smoke?" "No, sir," is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. If you use tobacco, beer, cards, the bank has no use for you.

Business life demands fine brain, steady nerve and from conscience. Watch the boys. See one sixteen years in age, twelve in size, twenty in sin, and he smokes, probably chews and drinks. Babies of seven and eight years are at it. The vice increases. I could pile up statistics by the hour, testimony from the highest medical authority, of the misery preparing and already come. The use of cigarettes increases enormously, but only increases the use of stronger tobacco. In August, 1889, 16,000,000 more cigars were made in this country than in the year before, and the firm that made this statement credits the decrease to the cigarette, and the fault to careless parents.

Tobacco is murdering many a lad. Where they do not fairly kill, cigarettes are the Devil's kindling wood.

O. M. SOUTHGATE.

The Strength of the Christians.

BY REV. J. P. WATSON, D. D., EDITOR HERALD OF GOSPEL LIBERTY, DAYTON, O.

We can see nothing unreasonable in the general disposition to number Israel, nor anything harmful to come of it. David was reproved, however of God for doing just this thing, once, but the motive for the counting must have been the cause for condemnation and punishment, rather than the act itself.

The world takes its civil and religious censuses to-day, and a nation or church that would refuse to do so would be called both unwise and superstitious. And yet, however desirable, it seems to be a very difficult thing to do. Even Catholicism has never gained anything like an accurate knowledge of its numbers in the United States until this year, under the directing hand of the the census officers of the Nation, while some other denominations have failed nearly as fully.

Personally, we have never inclined to estimate our actual strength, numerically, above 100,000, but others, with as good opportunity for judging, have placed our numbers at 150,000 to 200,000. We still think that the inclination is to overrate our strength, and we can see no moral advantage to be gained by so doing.

The Quadrennial Book for 1891 is the most complete approach to a correct numbering we have ever had, and for this alone is perhaps the most valuable publication in book form we have ever made. The report of our numbers for some conferences is almost perfectly correct, and for all our conferences substantially correct.

The Church is under very great obligation to Secretary Summerbell for the work he has done on this line, and we should show an appreciation of his work by the immediate purchase of the limited edition of his invaluable book.

Referring to his report, we find that we have Christian churches in twenty-six different states and in one territory; also in Canada and in Japan. For eight of the states in which we have churches the number is but ten or less, while in only five states have we one hundred churches and upwards. In all the so-called Northern States, except Delaware, east of the Mississippi River, we have churches, and the principal strength of the Christians is to be found in those states, with Virginia and North Carolina.

In the six New England States 169 churches are reported in name, but twenty of those churches do not report their numbers. We find that the average for all the reported churches is about sixty members, and counting these twenty New England

churches as of the usual average, we find the total membership for New England, in her 169 churches, is 10,323. In the Central States we have 269 churches, with a total membership (estimating as above 35 churches) of 14,086.

For the five Northern States, west of the Central and east of the Mississippi, we have 877 churches reported in name, 105 of which fail to give numbers, but counting as above, the total membership would be 58,658. In three Northern States, west of the Mississippi, we have 155 reported churches, 18 of which fail to give membership, but counting as above, the entire membership would be 5,980.

In nine Southern States and one territory we have 423 Christian churches which report a total of 27,822, averaging the 33 churches that fail to report membership, as above. Ontario reports 34 churches with a membership of 1,683, granting the seven churches not giving membership at the rate of 60 members each. To the above count we add three churches for Japan with 97 members.

The above figures give us 1,930 churches named to the general secretary with a reported membership of 105,159, and with an estimated membership for the 218 churches not reporting, of 13,080, a grand total of 118,239.

Probably our estimates for non-reporting churches are too high, as many of the churches not reporting membership are most likely in a weakened condition, and yet we have accorded them, in our estimates, the average strength of the reporting bodies.

It must be remembered, however, that the report of Secretary Summerbell does not claim to be exact or full. There are some churches, doubtless not named to him at all, but the probability is that 100 would be a large allowance for this class, and granting to them the above average membership, only 6,000 would need to be added to the 118,239, the total as given above, making our actual strength about 125,000.

It would not be wise for us to claim a larger membership than this without we wish to expose our weakness on the line of practical work. We shall not, for example, raise this year for Home and Foreign work to exceed \$6,250, which, for both departments of work, would be but five cents per capita for a membership of 125,000. Instead of boasting of our numbers let us, in the name of the Lord, seek to marshal our forces for the battle against sin and join hands generously with the great Church world in advancing, by use of our means, and through personal consecration, the blessed kingdom of our Lord.

We subjoin a tabulated report of our strength by states and sections. The first column gives the number of churches reporting membership; the second, the membership they report; and the third, the number of churches that fail to report membership:

| NEW ENGLAND. | | | |
|------------------------|-----|-------|----|
| Maine, | 65 | 3,439 | 3 |
| New Hampshire, | 27 | 1,474 | 5 |
| Vermont, | 8 | 455 | 2 |
| Massachusetts, | 36 | 2,663 | 8 |
| Rhode Island, | 9 | 982 | 1 |
| Connecticut, | 4 | 110 | 1 |
| Totals, | 149 | 9,123 | 20 |
| Non-reported estimate, | | 1,200 | |

| | | |
|-----------------------|--------|-----|
| Total Membership, | 10,353 | |
| Total churches named, | | 169 |

| MIDDLE STATES. | | | |
|-----------------------|-----|--------|----|
| New York, | 142 | 7,430 | 25 |
| New Jersey, | 15 | 1,425 | 3 |
| Pennsylvania, | 77 | 3,141 | 7 |
| Total, | 234 | 11,986 | 35 |
| Non-reported estimate | | 2,100 | |

| | | |
|-----------------------|--------|-----|
| Total membership, | 14,086 | |
| Total churches named, | | 269 |

| WESTERN CENTRAL. | | | |
|------------------------|-----|--------|-----|
| Ohio, | 317 | 25,903 | 44 |
| Indiana, | 257 | 18,621 | 28 |
| Illinois, | 124 | 5,862 | 15 |
| Michigan, | 48 | 1,378 | 17 |
| Wisconsin, | 26 | 594 | 1 |
| Totals, | 772 | 52,358 | 105 |
| Non-reported estimate, | | 6,300 | |

| | | |
|-------------------|--------|-----|
| Total membership, | 58,658 | |
| Total churches | | 877 |

| TRANS-MISSISSIPPI—NORTH. | | | |
|--------------------------|-----|-------|----|
| Iowa, | 72 | 2,748 | 10 |
| Nebraska, | 5 | 148 | 1 |
| Kansas, | 60 | 1,804 | 7 |
| Totals, | 137 | 4,700 | 18 |
| Non-reported estimate | | 1,080 | |

| | | |
|-------------------|-------|-----|
| Total membership, | 5,780 | |
| Total churches, | | 155 |

| SOUTHERN. | | | |
|------------------------|-----|--------|----|
| Alabama, | 8 | 600 | |
| Arkansas, | 8 | 181 | 2 |
| Georgia, | 3 | 199 | |
| Kentucky, | 45 | 2,152 | 3 |
| Missouri, | 43 | 2,040 | 5 |
| North Carolina, | 183 | 12,609 | 13 |
| Texas, | 8 | 112 | 2 |
| Virginia, | 77 | 7,141 | 7 |
| West Virginia, | 14 | 781 | 1 |
| Indian Territory, | 1 | 17 | |
| Totals, | 390 | 25,832 | 33 |
| Non-reported estimate, | | 1,983 | |

| | | |
|-------------------|--------|-----|
| Total membership, | 27,812 | |
| Total churches, | | 423 |

| CANADA. | | | |
|-----------------------|----|-----|---|
| Ontario | 27 | 863 | 7 |
| Non-reported estimate | | 420 | |

| | | |
|-------------------|-------|----|
| Total membership, | 1,293 | |
| Total churches, | | 34 |

| JAPAN. | | | |
|----------|----|-----------|---|
| Members, | 67 | Churches, | 3 |

| | |
|--------------------------|---------|
| Total number of churches | 1,930 |
| Total membership, | 118,229 |

It will be observed that the ranking state in membership is Ohio, while Indiana, North Carolina, New York, Virginia, and Illinois follow in the order given. On the whole, the showing is more favorable than we anticipated, and we confess to a goodly measure of satisfaction.

The people 125,000 strong should not lose heart, but they should expect better and grander things of themselves. Let us put the shoulder to the wheel, and in the name of our God go forth and set up the banner of the Messiah at least in all the states of our Union and all the provinces of the Dominion.

The Time to Marry.

As a bright writer of our day says, God brought Eve to Adam. Wait till he brings Eve to you. And he brought her after Adam was made and finished, not while he was still in the making. The virtue of waiting until the man or woman is fit to choose and to prize the gift God brings him, is not characteristic of American society, although it never will be missing from really strong characters. The principal of a great school for girls once told me that directly in proportion to their development in the firmness of character and their practical insight into life was the length of the interval between their graduation and her getting their wedding cards.

I am speaking, thus far, of and to persons of at least ordinary discretion. But what shall we say of the foolish marriages between persons who have little more than a ball-room acquaintance, and that measured only by months or even days? Is it wonderful that marriages thus begun end so often in the divorce court? It would not be unwise or unfair if the State were to require every marriage license to be taken out three months before it were needed, as a "declaration of intentions" which would prevent hasty and ill-considered unions of persons who know nothing of their fitness to make each other happy.

On the other hand we must not forget that even the best marriages are not unattended with a certain amount of disparity in tastes and temper, which time and wisdom are needed to overcome. As Theodore Parker says, "It takes years to marry completely two hearts, even if most loving and well assorted." It is so because young people of opposite temperament are likely most to attract each other before marriage, and then to require the most of mutual toleration and gradual adaptation afterward. And, as Mr. Par-

ker says, "The man will be nobler and larger for being associated with so much humanity unlike himself; and she will be a nobler woman for having beside her, manhood that seeks to correct her deficiencies, and supply her with what she lacks, if the diversity be not too great, and there be real piety and love in their heart to begin with." It is evidence how profound the union which true marriage produces, that with the lapse of years husband and wife often come to resemble each other, not only in disposition and temper of mind, but even in face and features.

OUR TELEPHONE EXCHANGE.



DEAR MR. EDITOR: With your consent I have thought I would give your readers some "telephone talks" on various subjects of practical value in the moral world. I will ask you to insert this picture at the head of my letters to indicate the character of my work. In other words, I propose to put myself down as in the central office of a telephone system, with the cap to my ear, ever ready to hear and answer any of your readers who may wish to talk with me. They can address their talks to me in the care of the CHRISTIAN SUN, Raleigh, N. C. I want to talk with—well, anybody who may wish me to do so—but especially do I wish to talk with queer people. I want to see if I can not get their *queerness* out of them—get them to have some good, old-fashioned common sense. Certainly that is a big undertaking, but you may expect I will make a hit somewhere in my rounds. I do not propose to limit myself in my talks. I want to talk with old people, middle aged and young; with married and single; with widows and widowers; with bachelors and old maids; with teachers and preachers; with doctors and lawyers; with farmers and merchants; in short, with any decent person who wishes to talk with me. Let it be understood that I will not work on the plan of the man who said he did not aim at anything, but—just fired. I mean to take good aim at my mark every time I fire—and I hope I shall hit, too; then if anybody howls, be it remembered that Sam Jones says it is the dog that your

stone struck which howls. I hope you will hear some howling; as that will prove where my random shot struck. I hope my letters may prove to be not only interesting and entertaining, but effective in doing good, for after all, instruction and entertainment in which is no *good*—which benefits no one—is a poor affair. I hope my telephone may keep in perfect order and that I may have a plenty of "talkers." Truly yours,
POLLY POINTER.

POST SCRIPT.—I do not know all myself, and while I desire to instruct others in my letters, I must be allowed in a post script to ask for information, etc., for myself, which I also hope will be instructive for others, for I believe in the good old doctrine of the greatest good to the greatest number. Well, to begin, I want to ask Rev. C. J. Jones, D. D., to explain to me what is meant in last Sunday's Sunday school lesson in the question of the disciples to the Savior, when they asked: "Master, who did sin, this man or his parents, that he was born blind?" I did not know that any one could sin before he was born, as this question implies. Dr. Adam Clark says that the Pharisees believed in the doctrine of the transmigration of souls—that is his explanation, but if so, did the disciples of Jesus also believe in it? If so, did Christ teach them so to do? I want light, and a good deal of it.

P. P.

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest.—John iv 35.

Walk about Zion, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
ing.—Ps. xlviii. 12, 13.

From Rev. M. W. Butler.

DEAR SUN:—The protracted meeting at Union (Surry Co.) which commenced last Sunday closed on Thursday. We had good congregations all the way through, and some interest every day. There were five confessions and five additions to the church. Rev. Pruden of the M. E. church

was with me one day and preached to good acceptance. The cause of the Christian Church was never as strongly fixed in the minds and affections of the people of Surry as at present. There is a grand ingathering of souls at the Baptist church of this place.

M. W. B.

Waverly, Va., Sept. 5, 1891.

Dedication at Holland.

The dedication of our new house of worship took place last 5th Sunday. We appointed the time on the 5th Sunday so that all our ministers could be present; but all stayed away except our faithful and beloved Bro. Staley, who is ever ready for every good word and work. I know why Bro. H. H. Butler was not there—his quarterly meeting at Cypress, but I can make no excuse for any others* Notwithstanding the gloomy, threatening weather, all passed off nicely; a congregation about large enough to fill our house three times, was present. As many as could hear were entertained by two magnificent sermons by Bro. Staley and elegant music by Profs. Taylor and Fennimore and choir. The former performing on cornet and the latter on the organ. There were an abundance of provisions on the ground—enough to feed as many more people—who would have been there had the day been favorable. We made a fair collection considering all the circumstances, for which we thank the donors—and we can nearly see our way out of debt, with a pretty house all finished and partly furnished. We now hope a brighter future awaits us. We are expecting to hold a protracted meeting, to commence next Sunday, to be conducted by Rev. H. H. Butler, assisted perhaps by other ministering brethren.

R. H. HOLLAND.

*Could you not make a good excuse for the editor of the SUN, brother?

News From the Field.

BRO. BRRETT:—I have held protracted meetings at three of my charges with the following visible results:

At Pleasant Ridge in the N. C. and Va. C. C., there were thirty one professions, eighteen accessions, and eighteen baptized. More expected to join.

Rev. J. T. Crocker of the M. E. church, South, was with me Monday and Tuesday. The meeting closed Friday night.

The meeting at Parks X Roads resulted in fourteen professions, four accessions and two baptized. Next third Sunday there are several to be baptized by immersion. The mem-

bers at Parks' generally believe in baptism by immersion.

The meeting at Smithwood did not result in just what I had hoped and prayed for; however there were three professions, two accessions and six baptized.

Rev. W. R. Brown was with me at Parks' and Smithwood. He is a dear good old man and works with untiring interest in the Masters' cause. May the blessings of our dear Heavenly Father rest upon him.

Rev. P. T. Way of Jonesboro was with me at Smithwood Sunday and preached us an able sermon.

The churches above mentioned were greatly revived.

I have two other protracted meetings to hold. One at Union Grove, embracing the 1st Sunday in Oct., and one at Staley to embrace the 3rd Sunday in Oct.

J. W. PATTON.

Liberty N. C. 9-13, 1891

Notes From the Va. Valley Christian Conference.

The Valley Conference met in its annual session last Thursday, Sept. 3d, with the Linville Christian church. All the churches were represented by a full delegation, and a new organization by the name of Concord was received and its delegates enrolled. Elder D. A. Barney was by a unanimous vote elected chairman of the body, and the absence of Bro. Henton who has served the Conference faithfully for some years as Standing Sect. Prof. J. J. Lincoln was chosen as Sect. pro tem. The work of the Conference was very harmoniously transacted, and the various reports showed improvement in manner and method of work for the ensuing year. The report of Sunday schools in one of its items strongly supported the Sabbath school literature of the Christian Church. And it is to be hoped that all our churches will stand by and support its own publications. They are good and worthy of support. The report on religious literature pointed out the Bible, the book of books, as deserving and demanding a more diligent searching and prayerful study. The CHRISTIAN SUN, and *Herald of Gospel Liberty* were heartily endorsed, and the people urged to support the said papers.

The report on temperance was strong, and was discussed at some length, and was carried by a unanimous vote. It advocated the Bible purity of temperance, showed intemperance to be a sin with a withering curse following the sin of strong drink. "Wo unto him that giveth his neighbor drink that putteth the bottle to him, and maketh him drunken also." Heb. ii: 15.

Hab. 2:13. The Home Mission committee reported that but little had been done for Home Missions during this conference year, and urged the importance of united effort in raising home mission funds during the next conference year. The delegates from the various churches were appealed to, to say what amount they thought could be raised by their several churches, for home missions for the ensuing year, and after consultation, conference requested that the following amounts be raised, viz. Antioch \$15.00; Bethelhem \$10.00; Linville \$10.000; Concord \$3.00. There I might say Concord hopes to erect a home of worship very soon.

Foreign Mission report showed an increased interest in the work, and a determination to try and do more in the future, than has been done in the past. There is some money on hand which will be sent to the Foreign Field.

Conference requested that each church organize a Parsonage Society to raise funds for the erection of a parsonage in the Valley work. This is a worthy object, and it is to be hoped that our people will give liberally for the said work.

Conference requested that the amount of four hundred dollars be raised for the support of a pastor for the ensuing year, and that the members of each church raise one dollar per capita for said support, and that the deficit of the said four hundred dollars be raised by a certain per cent on the tax paying members. In short it is this, that each member pay one dollar for the support of a pastor, and that the remainder be made up by the members who own property.

Rev. D. A. Barney is not in good health, and has resigned the work here. He leaves to-day, he tells me, for Bear Lithia Springs where he hopes to rest for a while, recuperate, and then enter another field. The churches here are at present without a pastor. And here I wish to say that I have never known or met people more devoted and true to the Christian Church than are many of her members here in the Valley of Virginia. They are hospitable, have good houses of worship, and they love the principles of the church of their choice. I pray God's blessings to rest upon them as a church. I have been hard at work since I reached the Valley. Have preached a number of times, and labored in the conference room and elsewhere for the advancement of the cause. A day or two of rest now, and then I turn my steps homeward to Carolina and my own field. I came near forgetting to say that conference just before adjourning elected Bro. J. S. Kagey as standing Secretary. Bro.

Kagey will make a good Secretary. I consider the work here in a good condition, and with the right man to serve the churches we may confidently expect a good harvest for the labor bestowed.

P. H. FLEMING.

Linville, Va., Sept. 6, '91.

The Georgia and Alabama District Meeting.

Mount Zion Christian church, Randolph, Co., Ala., Sept. 3d, 1891. The District Meeting opened by singing and prayer, by Rev. J. D. Elder.

Organization resulted in electing Rev. J. D. Elder, Pres. and Rev. W. R. Knight as Vice-Pres. Rev. H. W. Elder, Sec'y and J. W. Manning, Ass't Sec'y.

On motion adjourned for preaching by Rev. J. W. Elder.

Dinner.

2 p. m. List of churches and delegates called for, which resulted as follows: New Hope—C. W. Stevens, T. L. Dunn, and T. J. Barton. Antioch—G. M. Brown, and Mack Payre. Bulah—J. W. Ponder, E. L. Mann, and J. H. Hand. Rock Spring—S. E. Carpenter. New Harmony—W. D. Mitchel, and D. F. Vincent. Union Grove—H. O. Wallace, and J. B. Hodnett. McGuires' Chapel—W. W. Richardson, and H. S. Thrower. Mt. Zion—W. L. Ward, and T. R. Staples.

Reports of the several churches made verbally 3 p. m. The subject of Temperance was discussed by E. L. Mann, J. W. Elder, S. N. Sledge and others.

3.45 p. m. Subject: Duty of church towards the pastor. Discussed by J. W. Elder, S. N. Sledge, T. H. Elder, and H. W. Elder. 4.50 p. m. Subject: Duty of the pastor to the church, discussed by J. W. Elder, H. O. Wallace, and W. D. Mitchel.

On motion adjourned till Saturday morning at 9 o'clock.

8 p. m. Preaching by Rev. H. W. Elder.

Sept. 4, 9 a. m. Meeting promptly on time with officers and delegates at these places.

Enrollment of ministers: J. D. Elder, J. W. Elder, H. W. Elder, T. H. Elder, W. R. Knight, C. M. Dollar. Absent; M. D. Chewing, G. D. Hunt, M. F. Lett, and J. L. Neece.

9.30 Education was discussed by H. W. Elder, J. W. Manning, J. D. Elder, W. R. Knight, J. W. Ponder, and others.

10.15 Why should the church practice foot-washing, discussed by Revs. J. D. Elder, W. R. Knight, H. W. Elder. Dismissed for preaching and dinner. Sermon by Rev. J. D. Elder.

2 p. m. Discussion of the Cardinal Principles of the Christian church. Christ the only head of the church, discussed by Rev. C. M. Dollar. On motion of Rev. C. M. Dollar, Rev. R. Leslie of the M. E. Church was invited to a seat as a deliberative member.

The name Christian to the exclusion of all party or sectarian names, discussed by Rev. C. M. Dollar, J. W. Manning, and W. R. Knight.

The Scriptures of the Old and New Testaments, a sufficient rule of faith and practice, discussed by W. R. Knight, J. W. Manning, J. D. Elder, and C. M. Dollar.

Christian Character, or vital piety the only test of church membership, discussed by Revs. J. W. Elder, and C. M. Dollar.

The Right of Private Judgment and the liberty of Conscience the privilege of all, discussed by Revs. J. W. Elder, and R. Leslie.

On motion was decided to hold next session of the District Meeting at McGuires' Chapel on Friday, Saturday, and Sunday of the 5th in November.

Resolved, "That we make it the deacons' duty of the different churches to visit their pastor, or see them and ascertain their needs, and get the members to contribute such things as they need to their support, or that any member knowing of such circumstances, report the same to the deacon."

Adjourned till Sunday 9 a. m.

8 p. m. preaching by W. R. Knight.

Sunday, 9 a. m. Sunday school mass meeting, discussions by Revs. C. M. Dollar, R. Leslie, and J. H. Rodney of the M. E. church. Adjourned for preaching by Rev. C. M. Dollar.

J. D. Elder, Mod.

H. W. Elder, Sec'y.

The discussions were able and enthusiastic. A great good was done. Our work is very hopeful. Signs of progress are on every side.

H. W. ELDER.

Elon College Notes.

By far the most valuable donation to our library has just been received. The gift was sent us through the hands of Dr. Barrett, but we are not permitted here to give the name of the donor. It was a widow lady, however, one devoted to our cause and in sympathy with the enterprise here, and she sent a check to Dr. Barrett for the neat sum of one hundred dollars, with which he was to purchase books for our library. Dr. Barrett, himself being editor and publisher, secured \$135.00 worth of books for \$100.00, and he is certainly to be congratulated for this wise selection of books. The Encyclopedia Britannica with the American Supple-

ment all of half morocco binding consisting of 30 Vols. and the whole series of Lange's Commentary neatly bound and consisting of 25 Vols. were the result of the purchase. None will deny the value of this contribution to our library. These are standard works, and being as they are so well put up, they will be here for many generations to come, both to perpetuate the name of the giver and to furnish valuable facts and rich truths for students who will frequent this institution long after the hand that gave them has ceased from earthly cares and toils. Our hearts go out in gratitude and thankfulness to the one who has so kindly remembered us and may the Lord reward her openly for this benevolent deed in secret performed. Our library is now assuming a nice appearance and we sincerely hope that during the coming year many others will remember us with donations and help us build up here a library that will be an honor to the institution. The more books the better. There is no danger of accumulating too many, for those that will not attract the attention and interest some, may be of delight and benefit to others.

The young men of the literary societies are taking active steps toward fixing up their halls and not far hence we expect to have some nice, well furnished literary halls. Every institution should have these, and our young men are to be congratulated and encouraged in the steps they are taking and the efforts being put forward by them in this direction. We are, as aforesaid, endeavoring to fit up a good library, from which our students may cull facts, and truths, and we soon expect to hear them using the facts in their contests of debate, oratory and composition in their literary halls. The young ladies organized a prayer meeting of their own last p. m. at dormitory and we hope this will be a feature of much value and interest to them during the coming year.

New students occasionally come in, but not as rapidly as we would like to see. We know of several that are to come and we think they are making a grave mistake in entering so late. It is hard to catch up when once we are behind, as all old soldiers can testify who have ever started on a long march. The baseball teams have men organized and athletics are somewhat booming and enlivening things in general. Students need recreation and enlivenment and exercise and we like to see athletics assume a lively appearance. Recreation as well as work must be had in school.

Our work is now well under way and all is moving along nicely as in days gone by.

J. O. ATKINSON.

Elon College, N. C., Sept. 14, '91.

The Christian Sun.

THURSDAY, SEPTEMBER 20, 1891.

REV. J. PRESSLEY BARRETT, D. D., EDITOR.

EDITORIAL NOTES.

Talmage on "Angelology" in this issue is full of interest.

* *

Do you know what "landmark" worship is? If not, read what "Progress" says in this issue.

* *

Uncle Barry formally gives up the Children's Corner this week and turns it over to "Uncle Tangle."

* *

The richest part of the SUN is "Our Light House." We try to admit to that department not a line that is not rich in thought and spirit.

* *

The SUN is now larger than ever before in its history, so far as we know. The enlargement this week is an addition of 384 inches more of space to its reading matter.

* *

"The Strength of the Christians" on page 5 of this issue is an interesting study and one which every member of the Christian Church ought to appreciate. It is from the pen of Dr. Watson, editor of the *Herald of Gospel Liberty*.

* *

Sixteen; twelve; twenty! That is a singular combination of numbers, but take them in their proper connection in Bro. C. M. Southgate's article in "Our Light House" this week, and you will face a sad fact in the history of the youth of our day.

* *

"Pastoral Visiting—Does it Pay?" by Rev. M. L. Hurley. We expect a shower of replies to what this brother is saying. Let them come. That is the way to get at the truth—stir up the thought of the people along that line, and that is what Bro. Hurley is doing.

* *

We wish to direct special attention to what "Progress" has to say in this issue. You may not agree with him, but then he is right and it would do you good, not only to agree with him but to act on his suggestions, that is, if you are one of the number with whom he pleads.

* *

When ought a Christian to keep quiet in the prayer meeting? Why when his life does not correspond with his talk. If his life is good, then we want to hear from him once a week, if his life is not right, then we are glad to have him attend prayer-meetings, but he will do the cause a special favor not to make talks, as if he were a Christian.

Upward or Downward.

With man, the noblest work of the Creator, the flight is upward, toward the spiritual, or it is downward, toward the animal; if the former, he rises, like the sun, into the perfect day of eternal light. If the latter, he descends to the lower and baser regions of eternal darkness. We speak of immutable laws—this is one, it changeth not. It is indelibly written in the nature of man's physical and spiritual constitution. In every man are the two elements, the animal and the spiritual, and these are contrary, the one to the other, the animal tends to pull man down; the spiritual tends to elevate him. Paul realized the fullness of this fact when he was writing the seventh chapter of Romans. The warfare was terrible indeed. A supreme question in the life of all men is the subjugation of the flesh and the development and cultivation of the spiritual. On this depends largely the character not only of the fleshly man, but also of the spiritual. Many cultivate the flesh because they love the things of the flesh and are ignorant of the unspeakable joys of the spirit. It is no uncommon thing to hear even professing Christians argue that certain amusements are harmless and therefore may be enjoyed by disciples of Christ. It is not a question of harm, *per se*, but a question of cultivation. In this battle between the animal and the spiritual contention is strong. If the amusement cultivates the animal nature, then there is the danger of pulling the higher qualities of man down to a level with the animal and consequently

On the other hand, if the enjoyment of man is of an intellectual and spiritual character, every step lifts him *above* the animal and *nearer* to an equality with the Creator—the animal propensities lead us downward; the spiritual, upward. Thus the whole of the moral horizon of man is beset with forces of the bad and good, of the animal and the spiritual. Says Paul: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." That is just the point, obey the flesh, the animal nature, and you are the servant of the flesh; obey the Spirit and ye shall be servants of the spiritual. The animal tends to degradation, the spiritual to elevation—the one downward, the other upward.

The sinfulness of an act is not dependent upon the act itself, so much as it is upon the *effects* of the act. Take dancing as an illustration. You hear many say it is no harm of

itself. Grant that it is so, but another fact arises which results in harm, viz.: dancing cultivates the animal nature, and this becomes harm and sinful in that it puts the dancer nearer to the animal life and farther from the spiritual life. That opens the way *from* Heaven and *to* Hell. This being true, it must be admitted that dancing is not only sinful but very dangerous to the spiritual life. Another illustration is found in playing cards. It is claimed that a social game of cards for past time is harmless. Not so, for even though in itself it were no harm, yet it cultivates the animal nature, leading the victim from the higher to the lower, from the spiritual to the animal, till soon, at last, in many cases, he has sunken below the social idea and is fully entangled with the animal, and now he plays cards for the sake of greedy gain. He goes a step at a time from a higher to a lower plane—it is downward, deeper and deeper till he finds the depths of degradation. If, however, a man's habits of life are of a spiritual character, every step lifts him to a higher plane, where the atmosphere is purer and clearer, till mounting on the wings of the spiritual, he passes beyond the animal, into the land of the good, where the wicked cease from troubling and the weary are at rest—Heaven. Be not deceived—the character of your daily life decides largely which way you are going—upward or downward—to Heaven or to Hell.

Drummond's Book.

Drummond's book, which we offered to our readers who should renew before Sept. 1, 1891, has just come, and will be mailed to subscribers to whom they are due to-day and to-morrow. We hope all to whom they are sent will get it, read it carefully and prayerfully and become better men and women as the result of reading it. It is a grand book.

Baptists have always been a great people to demand a "thus saith the Lord" for what is practiced in all matters pertaining to the Lord's kingdom—I. W. Thomas, Boone, N. C., in *Biblical Recorder* Sept. 9, 1891. That is good? Now brother, tell us where in the Bible we may find a "thus saith the Lord" for restricted communion, as practiced among Baptists? Toe the mark squarely, or give it up.

Why is honesty an essential in Christianity? Because Christianity is true, and no truth can admit dishonesty in its adherents, for the moment it should do so, it would itself become false and therefore unworthy of the confidence of the true and the good. Then to be a Christian a man or woman must be honest—for when there is no honesty there can be no Christianity.

Our New Heading.

The SUN this week comes out not only enlarged, but with a new heading, which we hope all of our readers will appreciate. The style of the letter is good, both plain and ornamental. Just under the letters is the sea, upon which the sun is rising in its beauty, giving light in every direction. To the left is a dove, the messenger of peace. To the right is a church on the hillside, while out on the sea is the ocean steamer, sailing for Japan, our foreign field. It floats a pendant from the mast head, bearing the inscription: "The world for Christ." Under all this is the open Bible, signifying the Christian's guide, and the motto of our people. "In Essentials, Unity; In Non-Essentials, Liberty; In all things, Charity." In the left of the scroll is the date 1844, signifying the year in which the CHRISTIAN SUN was established. In the other end the date of the year 1891—signifying the year of publication. How do you like it?

The Sun's Enlargement.

To-day we greet our readers with a smile and a hearty "God bless you." The SUN is larger now than ever before in its history, so far as we know. We make no increase in price, although the enlargement will cost us much—all we ask is a hearty co-operation on the part of our people—especially our preachers to extend the paper's circulation and so enable us to carry out our purpose to make the SUN not only larger than ever, but better than ever. Under advice of our physicians, Dr. P. E. Hines of Raleigh and Dr. E. C. Laird of Buffalo Lithia Springs, Va., we have decided to give up nearly all of our pastoral work for health's sake and give our time to the paper. To do this successfully the SUN must have an addition of 300 subscribers to its present list. Now brethren, the Lord willing, we propose to do our part to give the CHRISTIAN CHURCH such a paper as we have never had—one that would be a credit to any people of our ability and numbers, but we must have your help. To get such a paper as we have never had, you must help as you have never done—will you do it? Let us see—do not disappoint us. EDITOR.

Twenty-four times as many men in prison as there are women! Think of that! Three times as many women in the church as there are men! Think of that! Read the selection on page 12 in this issue on that subject. For man the contrast is fearful, but for woman the contrast is glorious! Thanks be to God for the noble Christian womanhood which he has given our land and country.

PEN PICKINGS.

On our first page under the caption of "Facts and Figures" we give from the N. Y. *Voice* a statement which, if true, is almost, if not altogether, horrible. If not true, then let us denounce it; if it is true, let us weep and mourn for the sin till God in mercy may forgive the church and send us forth on an errand of "crying aloud and sparing not" till the church is free.

At the communion service of Spurgeon's church in London, on what is called Easter, there were 5,000 communicants, who were requested to write their names on cards, collected by the deacons, 12 in number. It took 32 loaves of bread and 64 goblets of unfermented wine. The prayers, serving the supper, and collecting the cards, consumed only 13 minutes. So says Dr. A. P. Graves in the *Christian Herald*.

An exchange says: The *North Carolina Baptist*, Fayetteville, is authority for the following. It is too good a joke on Thos. Dixon to let pass: "What is fame? Tom Dixon is perhaps as well advertised and as widely known as any preacher in the country, except Talmage, and here is the way as influential a paper as the Cincinnati *Enquirer* speaks of him: It says he is one of the most intelligent of the men of African descent that modern times have brought to the front."

Rev. Dr. Thos. H. Pritchard has been stirring up the Baptist ministers of North Carolina on questions of ministerial etiquette, pulpit manners etc., through the *Biblical Recorder*. He advises young preachers to shave once a day. Rev. A. J. Hires, of Baltimore, replies in the last *Recorder*, advising young ministers to *shave not at all*. He regards it as labor lost, and makes a neat calculation, showing that by following this rule Dr. Pritchard "has lost 3,300 solid days in this," which Bro. Hires calls "very unnecessary and unpleasant business."

We have just 58 copies of FACING THE TRUTH—that is all we have left of the 2,000 copies we had printed. One brother has spoken for 25 copies, that will leave only 33 copies on hand and those who do not soon get a copy will not be able to get one at all. Price by mail, post-paid, 50 cents. Deacon J. A. McCloud of Berkley, Va., says he wishes every member of the Christian church would purchase a copy and let their friends have it to read. "When I read it," he says "it makes me strong in the faith of the Lord Jesus Christ. It

nerves one to be a Christian simply. How good it is to love one another! Nothing but the blood of Jesus will save—not water or wine, but the blood." If we only had 100 men of such enthusiasm as Deacon McCloud has for our work. We certainly need more enthusiasm. Many of our best workers like the Christian enthusiasm which is so helpful in our efforts to serve the Master.

As indicating the decay of party names for God's people we clip the following from an exchange: Rev. Richard Montague, D. D. of Colorado in a sermon published in the *Standard*, says: "I do not like sectarian names. Could I have my choice I would change the name of the church of which I am pastor, from the First Baptist church of Colorado Springs, to the 'Church of the Apostles' of Colorado Springs, and then that all might clearly understand our denominational connection, I would put in smaller letters, with a parenthesis, the single word, 'Baptist!'"

We have heard this question asked: Ought ministers to contribute to the various causes of benevolence, according to their ability? We always and gladly answer, "Yes, certainly they ought—they should give *one tenth* of their income just as other good people" should do. This is Scriptural, which you may see for yourself if you will turn to Nehemiah 10: In verses 35, 36 and 37 is authority for people generally giving *one tenth*, and verse 38 is authority for the minister tithing what he has received from the tithes of his people. God's laws are applicable to all people alike, and all ought to obey them alike.

Blindness! What a terrible thing is the blindness of the natural eye, but how much worse is heart-blindness? Paul says in Ephe. 4: 17, 18; that "other Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness that is in their heart." How accurate this picture of the man who knows not God and will not seek him! Notice 1. They are vain. 2. Their understanding is darkened. 3. They are alienated (estranged) from God. 4. This is all through ignorance. 5. The ground work of all these evils is found in the fact that men were heart-blind, and therefore past feeling and given over to all manner of evil. They know not Christ—nay, nay, they do not, they can not know him.

Sometime ago, the Rev. A. J. Rowland, D. D. of Baltimore, Md.,

preached in the Universalist church and the people were much pleased with the sermon. Dr. Rowland, bear in mind, is a Baptist. The Universalist preacher said to Dr. R: "You Baptists are right about close communion, and the people should honor you for your loyalty." The *Baltimore Baptist* quotes this remark with the air of gratification because of the endorsement of close communion by a Universalist preacher. Very well, so far so good, but did the *Baptist* stop to think that the endorsement of close communion by a Universalist is worth no more than his endorsement of Universalism would be? You see they are both great Biblical subjects on which the religious world has long been divided. If the Universalist preacher's testimony is worth anything on one, may it not also be on the other? Do not accept and approve an endorsement before you have some idea of what is behind it, you might wish you had not

We make our best bow to Dr. Barrett, of the CHRISTIAN SUN. Not only has he welcomed the new management with pleasant words, but he shows the good taste that is natural to him by reading closely the columns of the *Baptist*.—N. C. Baptist. Thank you, Dr. Mc., but that last sentence reminds us of an incident. We once knew a man who had a younger brother, whose head was full of strange notions and he had almost a mania for going into the woods, so that his older brother had to watch him continually, or he might get lost in his rambles. So in this case, our younger brother of the *N. C. Baptist*, has so many strange notions that we have to read him closely in order to keep him strait. And, then, in spite of our efforts he gets in the bushes and plays silence to keep us off—when we are doing our best to bring him back to right ways. By the way, Dr. Mc. what are you going to say about the SUN's charge that the Baptists do endorse "alien immersion" when it is necessary in order to get a good member? Shall we construe your silence to give consent to the truth of the SUN's charge, or are you afraid to speak—just hiding to keep us off, till the "flurry" is over? How is it?

PERSONALS.

FOSTER.—Rev. J. L. Foster baptized six persons for Hayes' Chapel in Wake county last Sunday.

STOCKARD.—Prof. H. Jerome Stockard informs us that he cannot accept the place of assistant editor on *Spirit and Life*. We regret this.

BARNEY.—Rev. D. A. Barney is for the present stopping at Shenandoah city, Va. He has a few words in this issue which he is anxious for the Valley people to read.

doah city, Va. He has a few words in this issue which he is anxious for the Valley people to read.

FLEMING.—Rev. P. H. Fleming has returned from his visit to the Virginia Valley Conference. He had a pleasant time. He has a hopeful word in this issue.

JOHNSON.—Thanks to Mrs. John L. Johnson of Wake Co., N. C. and Bro. D. J. Bowden of Berkley, Va., for copies of the SUN for June 18, 1891. That is sufficient.

JONES.—Sometime ago in giving the name of Rev. D. F. Jones' youngest child, we mis-read the name—it should have been David Alexander Bassett Jones. We cheerfully make the correction.

LONG.—Rev. W. S. Long, D. D., President of Elon College, spent a short while in the city this week. He reports the College in a highly prosperous condition. This is indeed very gratifying to our people.

MCCLLOUD.—Deacon J. A. McCloud of the Berkley church felt very much depressed at the thought of losing Bro. Bowden as superintendent, but now he is buoyant and happy—they have a successor. Deacon McC. declares that you can not "down" that people—they will work and push for success.

WATKINS.—We hear that Bro. M. L. Watkins, superintendent of the Windsor, Va., Christian church Sunday school is about to move to Suffolk, Va. We should regret to see him leave Windsor, but Suffolk will give him a hearty welcome. The Windsor Sunday school has had much prosperity under Bro. Watkins' labors as superintendent.

HURLEY.—Rev. M. L. Hurley's article on pastoral visiting is calling out the brethren already. Deacon A. Moring says Bro. Hurley has picked out the worst cases on which to base his objections. He says Bro. H. does not go about the work of pastoral visiting right. Now there may be something in that, we hope Deacon Moring will tell how he thinks a pastor should proceed to do his work, as such.

MORING.—Deacon A. Moring says that the language of Scripture is plain proof that immersion was not John's mode of baptism, because the language is "with water," not "in water." Now what will Dr. Bailey do about this? The Deacon is right, if the Scripture is, and we guess that is right. When an act is performed *with a thing*, it is not performed *in that thing*—that is the way it looks naturally.

Suffolk Letter.

Mr. John G. King died at his residence in the county, August 12th, 1891, in the bosom of a large and loving family, after a lingering illness of two months. He had gone seven years beyond the three score and ten allotted to man. He was married Sept. 9th, 1840, and his wife still survives him. Nine children grew up about their knees as olive plants to manhood and womanhood, and only one of them had passed over the river before him; and this was Mrs. Emma Riddick who died some years ago in sweetest peace and brightest hope. Brother King bore his long affliction in christian resignation, received at the hands of his family every possible attention, and often broke the sadness of the sick chamber with happy shouts, as he told loved ones of his hopes and his desire to "depart and be with Jesus." The funeral services were conducted by Rev. H. H. Butler, while a multitude of neighbors and friends reverently wept in their hearts with the bereaved family. Who can write the history of a human life? Who can trace its experiences in time and its destiny in eternity? Who can gather its thoughts, and words, and actions? Who can measure its affections, its ambitions, its secret workings? A human life is so wonderful in all of its relations, its emotions, and its possibilities, that God only can sum up its debits and credits, its good and bad, and pass judgment justly: therefore the Bible tells us: "Judge not that ye be not judged." It is a comforting thought that we fall at last into the hands of a loving Father.

The colder and shorter days have brought home those who have sought recreation by sea-side or on mountains and everything is beginning to assume its normal condition.

The Hymn Book will soon be ready for distribution, and at an early day I will be able to state fully in the SUN all particulars. In the mean time let the people begin to consider how many they will want and get a little money laid by to pay for them. They will not be sold at all on credit. Every book that goes from the hands of the Agent will be paid for before it leaves him. But I will explain this among other things at the proper time.

We are nearing the Annual Conference, and every pastor should see to it that all the conference collections are carried up to the full. Simply to take so many collections for so many purposes is not sufficient. Never rest till the assessments are got. Do not consider the year's work done, and do not think yourself ready for conference till this work is done. I want to ask that the chairmen of all

committees prepare reports, either by holding meetings, or, where that is impossible, by gathering material, so that there shall be something worthy of consideration presented. Do not wait to hold a few minutes meeting at conference and then horribly write a report some morning after breakfast. Sometimes I have heard the chairman say: "I did not know that I was on that committee." I have heard that from preachers. Think of it! Brethren let us get ready at once for conference. Let committee-men prepare their speeches, and let not our work be *extempore* in our annual gathering.

In company with J. M. Canlk and son, and C. Williams of Portsmouth, I went to spend last Thursday night and Friday with Mr. Joseph Skeeter and family on Western Branch in Norfolk county. Mrs. Skeeter is one of my members. We were elegantly entertained, went fishing on Friday, caught 78 of the tribe, and had all the enjoyment possible in twenty-four hours. If this is a sample of pastoral visiting in the country, one might envy the country pastor. Mr. Skeeter met us at Portsmouth, entertained us there, and made our stay very pleasant.

W. W. STALEY.

Sept. 14, 1891.

Resolutions of Appreciation.

The following resolutions of regret, drafted by a committee of the Christian church explain themselves:

WHEREAS, The Eastern Va. Christian S. S. Convention has appointed Bro. D. J. Bowden Sunday school Missionary, thereby removing him from our midst, and depriving us of his valuable services, be it

RESOLVED, That although we deeply regret to part with Bro. Bowden, our efficient Sunday school superintendent, and the Christian church of Berkley loses a valuable member, good teacher and congenial friend, still we consider with the Eastern Va. Christian S. S. Convention in choosing so noble a brother to present the cause of Christ to children, and we wish him God's speed in his new field of labor.

RESOLVED, That the Berkley Christian church and school extend to Bro. Bowden their hearty thanks for the kind, impartial and faithful way in which he discharged all the delicate duties connected with the superintendency of the Sunday school.

RESOLVED, That the best wishes of the Sunday school and the congregation of the Berkley Christian church be extended to Bro. Bowden, with the assurance that we will always co-operate with him and our sister church in this grand, noble work, and he will always find a hearty welcome by

the members of the Berkley Christian church and Sunday school, whether he visits it officially or otherwise, and trusting he will succeed, knowing he will work, we will recommend him to all.

RESOLVED, That a copy of these resolutions be sent to the CHRISTIAN SUN, the *Berkley Daily News* and to Brother Bowden.

[Signed.]

The congregation of the Christian church and Sunday school, per committee,

J. A. McCLOUD, JR.,
GEORGE FREY,
R. D. H. DEMORENT

Rules for Church-Goers.

Come.

Come early.

Take a front seat.

Bring some body else

Don't start a discussion.

Make the stranger welcome.

Talk the meeting up and not down.

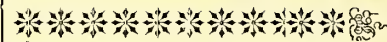
If the meeting drags, don't you drag; make it snap some how.

Don't think of that engagement tomorrow. Too much world in your heart will act like water on a fire.

Look just as pleasant as you can. It is contagious. Remember that it is God's service, and not the human being leading.

Sing. Suppose you do not know one note from another, you will feel better for having tried, and it will encourage others.

Finally, take home that part of the meeting that hit you the hardest and think it over. Don't pass it over your shoulder to the one back of you.—*Geo. E. Strong.*



THE CHILDREN'S CORNER

MY DEAR CHILDREN:—

Most of the time for the past ten years I have been writing you letters and trying thereby to encourage you, not only to live right, but to work for the Savior like little Christians should do. I feel sure that some good has been accomplished in the Master's name for the good of souls. We have raised money and sent out missionaries who have established Sunday schools and organized churches and we have helped nobly in the grand work of educating young men for the ministry. I sincerely hope that the good work thus begun and carried on for ten years, may grow largely during the remaining years of the Nineteenth Century, so that when the Twentieth Century shall dawn it may find the Children of the CHRISTIAN CHURCH well organized, industriously at work, glorifying God in

their labors for the good of souls. Nobly push the work. It is a grand cause—for God and the right. Now I leave you and turn the work over into the hands of UNCLE TANGLE who has written for you during the past summer while I was away sick. Hereafter write to him in care the CHRISTIAN SUN, Raleigh, N. C. He needs no introduction, as you already know him. Send your money for the BAND as heretofore. Uncle Tangle will hand it over to Aunt Minnie who will continue to act as Treasurer for the CHILDREN'S BAND. Let me in parting assure you that I do not leave because I feel no interest in you, for I do feel a very deep interest in the welfare of each of you. I hope that you may become good citizens of your state and active workers for Christ. I leave you that I may give better service and more time to the other parts of the SUN. Thanking you for your love and for your prayers for me through my long sickness and asking you to often remember me in your secret devotions, I beg to remain,

Your fond
UNCLE BARRY.

EVERETTS, Va., Aug. 28, 1891.

DEAR UNCLE BARRY:—A long time has elapsed since I have written to the BAND, I will write real often now. I hope the Cousins will again welcome me in the BAND. I enjoy Uncle Tangle's letters very much, it is very kind of him to fill Uncle Barry's place in the Corner while he is away. Our protracted meeting began at Oakland third Sunday in August and continued until Friday night. I was among the number who professed and joined church. I will ask a question: How were the sons of Aaron punished for doing wrong? I will close with much love to all.

LILLIAN NEWMAN.

HAW RIVER, N. C., Sept. 8, 1891.

DEAR UNCLE BARRY:—A I never have written a letter to the Corner I would write one this week. I love so much to read the cousins' letters, they are so nice. I am glad your health has improved so much, and you have come back to the Corner again, although we enjoy Uncle Tangle's letters very much. I live near Long's Chapel and am a member of that church, Rev. P. H. Fleming is our pastor. He is a most excellent little man and a fine speaker. We all love him. We have preaching once a month and Sunday school every Sunday. We have made up money enough to buy us a communion set. I gave my dime to that. We want to get our little church painted inside and a carpet for the aisle soon. I will ask the cousins a question: What king was made to eat grass like an ox? Enclosed find five cents for the BAND. Love to all.

NEWTON KING.

Build up the Church.

There is nothing of such vital importance in the building up of the Church of Christ as the co-operation of all her members in the great work of regeneration. I have never had my attention called to the lack of *unity, of energy*, so forcibly as in the last few weeks; not in the Christian Church alone, but in churches of all denominations. Non-co-operation like many other obstacles in the way of Christian advancement, can be traced back to luke-warmness on the part of the individuals who are thus inactive. There are many signs of this *hindrance* in the church to-day, but I desire to mention one particularly which is doing much to weaken the faithful efforts being put forth through our country for the salvation of souls. What is it?

IT IS THE WORSHIP OF LANDMARKS.

There are some people who fix their affections upon a certain church, and although they move hundreds of miles away from that church; and although they know that they can not hope to attend services at said churches and although there be churches of the same denomination at their very door, — they will cling to that far away church with a tenacity which would, as it were, make a barnacle bluish, and drop from the hull of a ship. That is what I call *landmark worship*.

I have met brothers and sisters in places where we have churches, and in speaking of the churches there, they would say, "Oh, I'm not a member here; my membership is at such a church." Not a member here? why not? "Well, you see, I do not like to leave the old church, (landmark) because it was where I joined; and then they would add, 'You see father is buried there &c.'" Yes; but can that church do you any good here, or can you do it any good beyond (perhaps) sending a little money now and then? To this they can give no reasonable answer. I tell you, my brethren and sisters of the Christian Church, this is an age of progress! You should not be content to live to-day on the memories and landmarks of the past. Prove to me that you can do as efficient labor in a church miles away, as you can in one at your own door, and I will say no more on the subject. But the truth is by holding your membership in these churches far away, and ignoring the churches at your door, you are giving the impression that *you think more of the church building*, than you do of the religion. Because you used to eat your meals in the Western part of Va. is that any reason why you should travel miles to eat them there now, when you can get just as good where you are? Would

it not give the impression that it was *not for the food at all that you went*, but it was the worship of the place?

Or, if you could not go to the said place for your meals, would you starve where you are, with plenty all about you?

IT'S LANDMARK WORSHIP.

I think in this line Christian duty is plain and clear. Where you are there your membership should be. Of course there are many fond memories clinging to the "old home church, but your change of membership could never make you forget. It makes no difference if you do *visit* and subscribe to the church where you now live, your influence can never be the same until you are a part of said church.

Many churches are to blame for this non-co-operation in the membership; when their members move away, even near another sister church, they try to persuade them to "not forsake the old church," &c., and thus we see scores of people, who are lacking in influence, and energy, because of the *landmark worship*.

Let the pastors and churches give members their church-letters when they move near other churches, and do not try to persuade them to let their letter remain with you. Then we will grow spiritually,—then we will progress, and our beloved Zion will increase before our eyes: Build up the church, do your duty, and God will use your influence for good.

"PROGRESS."

The Clerical Husband.

To restore the family and the state to the rightful position in the Christian order, God chose as his instrument one who had renounced both family and citizenship, and had spent his best years in a monastery. We never shall appreciate the greatness of Luther's work until we give this side of it fuller recognition. The monk, who had become such of his own free will, who had given himself up to the austerities of that life in one of the severest orders, and who had aided Staupitz to fasten the yoke on other shoulders, was led to hate monasticism with the hatred of one who saw how it had come between men and their God. He detested it, he said, because it unfitted men to bear rule either in the household, the nation, or the church and all three are dear to him as God's gifts to men. The family he declares, is the true monastery for the perfection of mankind,—full of crosses in plenty for our purification, but also full of joys and blessings such as a monk cannot even imagine. So this monk at his mature age of forty-three, took to wife one who had escaped from the same

monastic bondage, and became a house-father, and a model of such to his countrymen. Thus he may be said to have laid the foundation of the household life of the Protestant ministry, although he was not the first of them to marry.

We need no better argument against clerical celibacy than is furnished by the record of what the pastor's household did for the moral and intellectual elevation of Christendom. It has given to the world more great ministers of the word, more men of eminence in public, in scientific pursuits, in literary and artistic production, and in philanthropic enterprise, than have the households of any other class or profession.

Church and Society.

The social side of religion, of politics, of economics, is becoming more prominent. We find men laboring in different fields and with no consciousness of a common end—men like John Henry Newman, Karl Marx and Otto von Bismarck—for the introduction of a new era. The present truth, as our fathers called it, the truth demanded by the needs and cravings of the day, is the proclamation of the kingdom of God—the revelation of God to men in social relations and social duties—the presence of God in the perplexities, the problems, even in convulsions of society. I was much struck with what Professor Drummond and the other delegates from Edinburgh told us two years ago, when they came on their visit to our American universities to speak to us of the good which God had bestowed on their own University, that it might incite us to similar efforts. They said it was this truth of a divine kingdom, of religion as a thing of social relations, which had taken hold of the Edinburgh students. It was not a doctrine, nor a document, nor an emotion, but a new order of life, which met its deepest needs, and seemed to open a gate of new existence to them.

So I believe the Master is forcing us to go back to the primitive gospel, the proclamation of a kingdom of heaven, of a preparation for it, of the new birth as the entrance into it. The *ordo salutis* which John Wesley learned from the Moravians and the Pietists of Germany, repentance and faith as an escape merely "from the wrath to come," is being found too narrow, too individual, too spiritually selfish.

The Father's Place.

The Father who lives up to his privileges is prophet and priest as well as king of his household. As such he can do more for his boy's

moral training than can a schoolmaster, who has fifty or more to look after, without the parental interest in any of them. And that teaching as Mr. Philip Gilbert Hamilton well says, must come to the boy with the authority of personal influence, if it is to come home to him at all. Professor Seelye strongly stigmatizes the neglect of this parental teaching as immoral and often disastrous to the young. "The father he says, 'has not time to do all that is necessary to be done for his children; part he will do himself, but part must be intrusted to others. He hands over to others the child's education, his mind, his soul. He reserves to himself the finance department. It is not easy to estimate the mischief produced by this division of labor. I know scarcely any cause from which the community suffers so much.'" "I have met with young men who have been suffered to grow up in an incredible intellectual barbarism, the father working conscientiously for them all the time, but delegating to others the particular work of education." I have heard an eminent business man of our city say that if he had his life to live again, he would probably accumulate less wealth, but his relation to his sons would be more intimate, and their characters different."

Miss Alice M. Fletcher, of the United States Interior Department and the Peabody Museum, Cambridge, will contribute to the *Century* in 1892 the results of her studies of the American Indian in a series of illustrated papers. They will give an intimate account of how the Indian actually lives and thinks, his music, home, life, warfare, hunting customs, etc., and it is the opinion of Prof. Putnam of Harvard that they will undoubtedly be the most important papers that have ever been published on the subject, and that they will give an entirely different idea of the Indian from that now prevailing. The series will be called "The Indian's Side."

Out of Place.

Every man should know his place, find his place. The Lord has a place for each of his servants, where they may best do his will. Many persons wear out their lives in fruitless toil because they are out of place. The meek, God will guide in judgment, and the meek will be taught his way; and if we are willing to be ruled and guided by the Lord he will show us the right place, and we shall find that the right place is the best place for every child of God.

Pastoral Visiting—Does it Pay?

In pursuing this subject farther, I desire to say, that the very small salaries which ministers receive for their services is another strong argument against the present system of pastoral visiting in the country. The salaries received are generally so small that a minister cannot afford to take his horse and buggy and go from house to house, year in and year out, and leave his family at home to suffer. Many of our most efficient ministers are compelled to follow some secular employment in connection with their ministerial work in order to make a support. Some are teaching, some are farming, some are superintending public schools, some are doing one thing and some another. Some have quit the ministry entirely on this account. Names could be given if it were necessary. Doubtless some stingy laymen will say they do these things for the love of money—but not so, it is a necessity. And no doubt this very thing, scanty salaries, are keeping many bright young men of the church out of the ministry to-day, and the laity alone is responsible for it. When they see the unreasonable requirements that some churches lay upon their ministers for the amount of pay received they do not feel that they can afford to enter it. If the present system then of pastoral visiting in the country does not pay—what would be better?

It seems to me that it would be better for every church to locate their pastor convenient, so they will know where to find him when needed. Then when sickness, death, trouble, temporal or spiritual, shall occur, send for the preacher. Then there is an opportunity given through which some good may be accomplished. This to my mind is better than fighting flies all the summer, or shivering in the cold all the winter. No one sends for a physician when all are well, it is only when some one is sick, and very sick, that a doctor is called. There is an opportunity to be benefitted by his visit. Why not do so with your pastor? Why require him to ride promiscuously over the country from house to house and no one prepared to receive him and cannot spend scarcely a moment in his presence. They treat him kindly and doubtless he is welcome, but where is the good accomplished? He sits all day long in brother A's house, brother A. in the field and his wife in the kitchen—then the pastor sits, he nods, he sighs, he stretches, he walks the floor, looks at his watch twenty times a day—at last night comes, day gone, time lost and nothing done. He had better be at home studying his ser-

mon for Sunday, but when Sunday comes the poor man has nothing to preach and the brethren conclude that he is losing ground and a change is necessary. So they try another, and in twelve months they run him to death. The present system of pastoral visiting in the country does not pay. Next week I will give a short article on a better support for the ministry.

M. L. HURLEY.

Sun-Beams.

As long as there is one sin in the heart it is impossible to keep the door shut against others.

Unless a Christian's walk corresponds with his talk, the less he has to say the better.

Man's happiness is said to hang upon a thread that is never at hand to sew on the shirt-button that is always off

Some men admire the heights of mountains, the huge waves of the sea, the steep fall of rivers, the compass of the ocean, and the circuit of the stars, and pass by themselves without admiration.—*St. Augustine.*

No man ever went to bed a dunce and woke up a Solomon. Wise men are not grown in that way. Careful study, close observation, incessant toil—these are the processes by which genius is developed.

All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be effort, and the law of human judgment mercy.

The man who has, however imperceptibly, helped in the work of the universe has lived. The plain man serves the world by his action, and as a wheel in the machine; the thinker serves it by his intellect, and as a light upon its path.—*Aniel's Journal.*

Sympathy does not lighten a burden of sorrow, but it does help the burdened one to bear his load. If, therefore, you know of a sorrow which presses another's heart, give expression to your sympathy with him, even though you understand that he alone must struggle under the weight of his burden.

In the mission field we need hard-working men more than great learning. Scholarship, other things considered, is an important help in any department of life, but there is nothing that counts on mission fields like hard, earnest work. The hardest

work is not in the pulpit, but outside of it, among the people, from house to house. The man who goes out on missionary work, certainly should not be a lazy man.

The conception that many Christians entertain of consecration is altogether superficial and inaccurate. They seem to think that it consists chiefly in giving up this or that or the other trifling and unimportant thing whereas it really reaches into the innermost core of the heart, and out to the last and least detail of the life. A consecrated man is one whose whole being—spirit, soul, and body—is absolutely surrendered to God.—*E. E. Hoss.*

That there are some hypocrites in the Christian ministry—men who think that "gain is godliness," and that use their high office simply and only to advance their own personal aims—no one doubts; but that the number of them is very small we honestly believe. When one of them is detected in his rascality, it is a very common thing for weak-minded and ill-bred persons to make the fact an occasion for sneering at the ministry itself, as if the whole class were snatched by the misdeeds of one man. Sensible and decent people are never guilty of this inconsiderate littleness.—*Nashville Christian Advocate.*

A Striking Difference.

Womanhood turns its face toward the church much more readily than manhood. One season we received thirty-two women to church fellowship and not a single man. We were delighted that the thirty-third member was a man. But the experience of nearly all ministers runs on this line. From two to three women accept our hand of fellowship to one man, and it is said that two-thirds of all the church members of the United States are women. We should expect to find the actual count more largely to their credit than that even. But why does woman's face more naturally turn toward the church than man's? Has she more sorrow that she needs more consolation? She has, indeed, more sorrow, as a rule, and greater trials, but this would hardly explain the above anomaly. Man's face is so often toward the saloon—its open door so steadily confronts him, his way to business so surely leads by the door of death—that he is drawn within the influence of that den whose strong arm is ever lifted against the church and the home. And from the saloon the men in long lines and in many files abreast, march on to the jail and the prison. There, make the count again—43,127 men in our prisons and 1,791 women—*one woman to twenty-four men.* The saloon catches the men and hurls them on to death and damnation—the church draws our women, transforms them into angels, and lifts them through death's gateway at last into the realms of the endless life.—*Herald of Gospel Liberty.*

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A Place for Every One.

What our churches most need (next to the baptism of the Holy Ghost) is the development of all the members. So much is thrown upon the ministry that some of us can hardly catch a spare hour for our own family and fireside. A city pastor is often expected to prepare three sermons or lectures, to visit the flock, to see the sick, to bury the dead, and to act on a dozen committees and to make two or three speeches, all in a single week! The church becomes Dr. T—'s church or Mr. B—'s church or Dr. C—'s church or some other man's church, instead of being the people's church, with some gifted man as its overseer and pastor.

Now I love to work exceedingly, but not one whit more than I love to see my congregation work. And no man in my flock has any more right to turn his spiritual work over upon me than he has a right to send me to market for him or cook or eat his dinner for him. He needs his work as much as I need mine. In revival times the whole church is alive and busy. But where and when did the Master ever give a "furlough" to three-fourths of our people to quit the ranks just as soon as a revival campaign is over?

A Christian who is keen for work will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath school class, and will be there, Bible in hand, every Sunday, even though the rain is pattering on the pavements. Commend me to the teacher who wears a "water-proof" and always consults conscience sooner than a barometer.

Whoever has the gift of song should join God's great choir and sing at every religious service. The owner of a good voice must give account for that voice at the day of judgment. We never shall have genuine congregational singing until every redeemed child of Christ sings from duty and consecrates the gift of music to the Lord. Those who expect to sing in heaven had better practice here.

Track distribution is going too much out of fashion. It is a blessed and heaven-honored agency for doing good. Every one who has some spare time and a tongue and a little pious tact can go out with a bundle of tracts to the abodes of ignorance and irreligion.

Those who cannot exhort or teach in a Sunday-school or distribute tracts can at least live for Jesus at home and come and join in the prayers of the prayer-meeting. The oldest, the timidest, the least gifted, can do surely as much as this. Every one too can give something when the con-

tribution-box is passed. The gift of a "cup of cold water" in Christ's name has its reward. Every one whom Jesus saves has a place assigned to him in the vineyard. An idle Christian is a monster! Friend, have you found the place.—*Dr. T. L. Cuyler, in "Newly Enlisted."*

Dare to be a Daniel.

The editor and chief owner of the New York Times, Mr. George Jones, died recently at a good old age. He was of heroic integrity. He secured documents exposing the gigantic frauds of the "Tweed Ring." These great rascals were the masters of that city. They owned police, judges and millions of money. A hundred assassins were at their back. They threatened Mr. Jones with death if he printed the papers. One of Tweed's villains (they were not common scamps) in a private interview offered the editor five millions of dollars to surrender the evidence of their crime. The shrewd and tempting fellow displayed before Jones the many enjoyments of life such a vast sum would yield—leisure, freedom from care, travel, palatial homes in Europe, banquets, fine society, great bequests to children. Not in our day, if ever, was such a bribe to virtue displayed. Jones knew that danger, perhaps death, might follow refusal. Certainly the attacks of the hired writers and a purchased press. Besides, he must live laborious days in his profession of a newspaper conductor. He drove the alluring monarchs of a mighty metropolis from him. Rival newspaper did sneak and snatch from him the honor due to highest integrity. Illustrious, but soiled satesmen and their familiars, bought and gifted writers and orators have maligned him.

His behavior enriches the virtue of the race.

As the world goes, it pays to stand in with magnates in city, common wealth and country and be silent. Discreet and dumb is the motto of a miscreant in sacred or secular gabardine. The yahoo fawning at the feet of power, a cuspadore for the expected contempt of the noble and worthy, fattens and flourishes on his fertile infamy. He who smites insolence, tyranny, corruption, must reckon as reward the vengeance of wounded vanity or the hectoring of domineering authority or the caunting regrets of simulated virtue all in the name of patriotism or piety "to save" the country or the Church.

Naught is more ignoble than such conduct of Czar, Pope or Patriot in pretence of public good, except the conceited and cruel anarchist, vainly fancying his envy, malice and all uncharitableness as lofty motives, and likening his clamors for chaos to the voice of a John of the Wilderness, the Elijah of a Reformation. *Richmond Christian Advocate.*

News from Ballard & Smith.

Now that our special sale has succeeded in cleaning out all our Summer goods and remnants we are arranging for Fall business and are constantly receiving

NEW GOODS IN EVERY DEPARTMENT.

We are looking forward to the coming season with more than usual interest, as it is our intention to arrange for some new features in the business, which will add attractions and throw more specialties in the hands of the trade. The most attractive carpet department yet shown by us has been on exhibition since opening the big Fall line of Ingrains, Tapestry, Brussels, Velvet and Moquet Carpets. We handle none but first class, full weight goods, controlling our line of goods in this market, and always promise best values to be had in Carpets as well as the most select styles.

We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes, at figures away down below the market, we shall Cut Prices until it gets interesting.

Ziegler has promised us many extras in his fine line of goods, which we run from B to E last, in order to fit comfortably every foot that comes into our house.

When you have failed to find what you want or to get fitted, our Shoe Department can supply the need.

But the thing which is pleasing the ladies most just now is the fifty-five dollar light-running Demorest Sewing Machine which has all attachments and late improvements, guaranteed five years, and selling daily (sometimes two in one day) at \$19.50 cash.

We also keep in stock a full line of Demorest's Patterns and Portfolio of Fashions, which lead the styles.

Our Orders Through Mail continue to increase, which is an evidence that goods are sold at the same figures as to customers who come into the house.

We promise the same strict attention in the future and shall try this season to carry many specialties which will make it to the interest of customers at a distance to forward mail orders.

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Dangers.

We saw in the New York Herald the other day a chart of the Atlantic Ocean, on which were marked the track of cyclones, regions of fogs, the currents of the ocean, and the "derelicts" or wrecked vessels that were floating about. It was suggestive of the dangers which beset young men in our great cities.

CURRENTS.

Not many of them are swept away by cyclones of disaster; it is the currents that are to be feared. Currents of infidelity, sensuality, and business rush. The anchor is what the vessel needs among the currents, specially in the shallows. And what every young man in a city needs in anchorage in Christ and the Bible. The currents that swirl about him will sweep him downward unless he has been anchored before coming to the city. It is probable that the Christian clerk, employer, friend at the boarding house may, by kindly advice and good influence, lead him to cast anchor after he has arrived, but the place for equipping with the anchor is the home.

"DERELICTS."

Floating in these currents are the wrecks of character, which he is sure to run against. Many a vessel has been sunk on the Atlantic by these derelicts crashing into it, and many a life craft has gone down into the depths of degradation by coming in contact with wrecked characters. Sad day for the young man when he meets in the store, or the boarding house, or upon the street, the man or woman whose magnetism attracts him, so that he is not repelled by their wreck of character. The "derelict" may be painted beautifully, but its power to wreck is none the less.

Dr. John Hall of New York said in an address some time ago that, when a young man, he attended a great missionary meeting, at which three or four missionaries were set apart for their life work. Twenty-five years afterward one of those missionaries, now a bloated wretch, appeared at his door begging for bread and lodging. He started out well, with the confidence and prayers of his Christian friends. He was even inspired with the hope of converting the heathen world to Christ, but somewhere along the voyage, we know not where, he came in contact with a wrecked character, and and through the influence of that wreck he was himself debased and ruined. Young man, keep company only with those whose characters are above reproach.

FOGS.

We were surprised to see on this chart that there were marked "fog-

less regions;" places where no fog ever settled: spots on the ocean where on clear days there is perpetual sunshine. The clouds, if they exist, are uplifted; they do not settle down upon the vessel. We suppose however, that few vessels ever cross the ocean without passing through a fog. These bright spots are not numerous. More dangerous than the storm or even the cyclone is the thick fog, which hangs over the ship day after day. In this fog the breakers hide, derelicts are obscured, the passing vessel cannot be seen. There are more accidents caused by the fog than any other one thing. The young man starting out in life must expect to have the fog settle down upon him now and then; fog of doubt, perplexity, almost misanthropy. After he has become acquainted with the treachery of men he may be tempted even to hate his race. What he needs in order to cross the Atlantic of life is not what we have sketched for him so far; not the mere chart with its dangers, but a propeller and a pilot. He needs a motive that is strong, and a pilot that is wise. If he will take on board Jesus Christ as his pilot, he is sure to have a motive that will carry him safe through. This pilot can guard against the wrecks, the fogs, the currents, and the cyclones. In his care we are safe. To attempt to cross life's ocean without him is supreme folly. He stands ready to put his hand on the wheel and give direction to the life of every one who will ask for his services.—*Baltimore Baptist.*

Skeptism.

Skeptism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also,) if you will find a holier pattern of living than Jesus Christ, and a surer Savior than He is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I believed?" What is your denial in comparison with my personal experience of Christ? Skepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved an immortal soul. It is fore-doomed defeat. Don't risk your eternity on that spider's web.

—*Ex.*

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RALEIGH, N. C.

He Saw Himself.

"You must excuse, me gentlemen, or I can not drink anything," said a man who was known to the entire town as a drunkard.

"This is the first time you ever used a drink," said an acquaintance. "The other day you was hustling around after a cocktail and in fact you even asked me to set 'em up."

"That's very true, but I'm a very different man now."

"Preachers had hold of you?"

"No, sir; no one has said a word to me."

"Well, what has caused the change?"

"I'll tell you. After leaving you the other day I kept on hustling after cocktail, as you call it, until I met party of friends. When I left them was about half drunk. To a man of my temperament a half drunk is a miserable condition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remembered that there was half pint of whiskey at home which had been purchased for medicinal purposes. Just before reaching the place I heard voices in the garden, and looking over the fence I saw my title son and daughter playing. 'Now on be ma,' said the boy, 'and I'll be pa. Now, you sit here, and I'll come in drunk. Wait, now, till I fill my bottle.'"

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the play-house looked idiotically at the girl and sat down without saying anything. The girl looked up from her work and said:

"James, why do you do this way?"

"Wizzer way?" he replied.

"Gettin' drunk."

"Whose drunk?"

"You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost tugged, and we haven't anything to get hardly, but still you throw your money away. Don't you know you are breaking my heart?"

"I hurried away. The action was a life-like. I could think of nothing during the day but those little children playing in the garden. You must excuse me, gentleman, I can't drink again."—*Ex.*

What is Christianity?

Christianity is the revelation of the vine power, outside ourselves, which is able and willing to do for us, by us, and by us, things which otherwise are impossible with man—"the power of God unto our salvation."

It answers the question, "How can man be just with God?"

It answers the question, "Who

can bring a clean thing out of an unclean?"

It answers the question, "Who shall deliver us from this body of death?"

It answers the question, "If a man die, shall he live again?"

It answers the question, in the presence of the Lord's last command, "Go ye into all the world and preach the Gospel to every creature"—"Who is sufficient for these things?"

It answers the question, "How is guilty and fallen man to be presented faultless, in the presence of the Divine glory, with exceeding joy?"

And no other religion in the world even attempts to point to any solution of these questions—human "impossibilities."—*Sel.*

Something to Cultivate.

The magnanimous man is the great man. He may not be richly endowed by nature, or highly gifted through culture; he may occupy a place among the lowly in society, but if he is great of heart he is numbered with God's nobility. This is a grace capable of amazing growth. Give it the air and sunshine and it will develop into magnificent proportions. It rejoiceth not in iniquity but rejoiceth in the truth. It recognizes the good, the beautiful and the true wherever found. It does not withhold a benediction from a passing pilgrim because "he followeth not us." Christians should cultivate this grace more and more.—*Buffalo Advocate.*

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|--------------------|------------|------------|---------|
| Lv. Richmond, | a3 00 p m | a2 5 a n | |
| " Burkeville, | 5 11 p m | 4 55 a n | |
| " Keysville, | 5 54 p m | 5 36 a n | |
| Ar. Danville, | 8 22 p m | 8 00 a m | |
| " Greensboro, | 10 45 p m | 10 19 a n | |
| Lv. Greensboro, | a3 35 p m | 4 33 p m | |
| Ar. Raleigh, | 3 33 p m | 11 50 p m | |
| Lv. Raleigh, | a6 00 p m | a1 30 a m | |
| Ar. Durham, | 7 05 p m | 3 32 a m | |
| " Greensboro, | 9 57 p m | 8 00 a n | |
| Lv. Winston-Salem, | 4 50 p m | a7 25 a m | |
| " Greensboro, | a10 7 p m | a10 28 a n | |
| Ar. Salisbury, | 12 45 a m | 12 12 p m | |
| " Statesville, | a1 52 a m | a12 58 p m | |
| " Asheville, | 6 57 a m | 5 03 p m | |
| " Hot Springs, | 7 56 a m | 5 46 p m | |
| Lv. Salisbury, | a12 55 p m | a12 10 a m | |
| Ar. Charlotte, | 2 30 p m | 1 35 p m | |
| " Spartanburg, | 5 32 a m | 4 43 p m | |
| " Greenville, | 6 47 a m | 6 05 p m | |
| " Atlanta, | 1 15 p m | 12 30 a n | |
| Lv. Charlotte, | a1 35 a m | a1 55 p m | |
| Ar. Columbia, | 6 45 a m | 5 45 p m | |
| Ar. Augusta, | 10 25 a m | 9 10 p m | |
| NORTH BOUND. | | No. 10. | No. 12. |
| Lv. Augusta, | a7 00 p m | a1 45 a n | |
| " Columbia, | 10 50 p m | 3 00 p m | |
| Ar. Charlotte, | 3 05 a m | 7 10 p m | |

| | | |
|------------------|------------|------------|
| Lv. Atlanta, | a7 00 p m | a8 10 a m |
| Ar. Charlotte, | 5 40 a m | 7 20 p m |
| " Salisbury, | 6 52 a m | 8 35 p m |
| Lv. Hot Springs, | a4 48 p m | a12 28 p m |
| " Asheville, | 6 25 p m | 2 15 p m |
| " Statesville, | 11 02 p m | 6 40 p m |
| Ar. Salisbury, | 12 01 a m | 7 34 p m |
| Lv. Salisbury, | a7 32 a m | a9 20 p m |
| Ar. Greensboro, | 9 15 a m | 10 57 p m |
| " Winston-Salem, | a11 38 a m | a12 40 a n |
| Lv. Greensboro, | a10 30 a m | a12 10 p m |
| Ar. Durham, | 12 33 p m | 4 35 a n |
| " Raleigh, | 1 29 p m | 7 15 a n |
| Lv. Raleigh, | a1 34 p m | a4 45 a n |
| Ar. Goldsboro, | 3 10 p m | 12 23 p m |
| Lv. Greensboro, | a9 52 a m | a11 10 p m |
| Ar. Danville, | 11 10 a m | 12 55 a n |
| " Keysville, | 2 00 p m | 4 13 a m |
| " Burkeville, | 2 46 p m | 4 55 a n |
| " Richmond, | 4 40 p m | 7 00 a n |

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning leave Richmond 3.10 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

Richmond & Raleigh via Keysville.

Leave Richmond 7.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 p m; leave Oxford 9.15 p m; arrive Durham 9.33 p m; leave Durham 1.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m; Henderson 9.45 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m. Through coach between Richmond and Raleigh.

Mail trains leave Keysville daily except Sunday 9.10 a m; arrive Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.33 p m daily except Sunday at Keysville 1.59 p m. Lv Oxford 3.00 a m daily except Sunday; arrive Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.1 p m, returning leave Henderson 2.25 p m, daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p m, Danville 3.45 p m, Greensboro 5.10 p m, Salisbury 6.34 p m, Charlotte 7.55 p m, arrives Atlanta 2.25 a m. Returning, leave Atlanta 2.25 p m, Charlotte 9.20 p m, Salisbury 10.32 p m, Greensboro 12.03 p m; arrives Danville 1.30 a m, Lynchburg 3.35 a m, Washington 4.45 a m.

No. 9, leaving Goldsboro 2.57 p m and Raleigh 6.10 p m daily, makes connection at Durham with No. 40, leaving at 7.15 p m, daily, except Sunday for Oxford and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On Trains 9 and 10, Pullman Buffet sleeper between Atlanta and New York, Danville and Augusta, and Greensboro via Asheville, to Knoxville, and on 11 and 12 Pullman Buffet Sleepers between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro, and between Washington and Augusta, and Pullman Buffet sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, JAS. L. TAYLOR

Traffic Manager Gen. Pass. Agent
W. A. TURK,
Div. Pass. Agent,
RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

| 34 | 38 |
|----------------|--------------------|
| Pass. | Pas. and Mail. |
| Daily. | Daily ex. Sund. |
| Leave Raleigh, | 5 00 p m 11 25 a m |
| Mill Brook, | 5 15 11 41 |
| Wake, | 5 39 12 05 |
| Franklinton, | 6 01 12 26 |
| Kittrell, | 6 19 12 44 |
| Henderson, | 6 36 1 00 |
| Warren Plains, | 7 14 1 39 |
| Macon, | 7 22 1 46 |
| Arrive Weldon. | 8 30 2 45 p m |

TRAINS MOVING SOUTH.

| 41 | 45 |
|-------------------------|----------|
| Pass. and Mail | Pass. |
| Daily ex. Sun. | Daily. |
| Leave Weldon, 12 15 p m | 6 00 a m |
| Macon, 1 13 | 7 06 |
| Warren Plains, 1 20 p m | 7 15 |
| Henderson, 2 22 | 7 53 |
| Kittrell, 2 39 | 8 11 |
| Franklinton, 2 56 | 8 29 |
| Wake, 3 17 | 8 50 |
| Mill Brook, 3 40 | 9 15 |
| Arrive Raleigh, 3 55 | 9 30 |

LOUISBURG RAILROAD.

Leaves Louisburg at 7.35 a m, 2.00 p m Arr at Franklinton at 8.10 a m, 2.35 p m. Lv. Franklinton at 12.30 p m, 6.05 p m. Arr. at Louisburg at 1.05 p m, 6.40 p m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH AND AUGUSTA AIRLINE. In effect 9 a m Sunday, Dec 7, 1890

Going South.

| NO 41 | NO 5 |
|-------------------------|-------------------------|
| Passenger & Mail. | Freight & Passenger. |
| Leave Raleigh 4 00 p m | 8 35 a m |
| Cary, 4 19 | 9 20 |
| Merry Oaks, 4 54 | 10 28 |
| Moncure, 5 05 | 11 10 |
| Sanford, 5 23 | 12 10 |
| Cameron, 5 54 | 1 20 |
| Southern Pines, 6 21 | 1 35 |
| Arrive Hamlet, 7 20 p m | 8 10 p m |
| Leave " 7 40 p m | |
| " Ghio 7 59 p m | |
| Arrive Gibson 8 15 p m | |

Going North.

| NO. 38 | NO 40 |
|---------------------------|------------------------|
| Passenger & Mail. | Freight & Passenger |
| Leave Gibson 7 00 a m | a m |
| Leave Ghio, 7 18 | |
| Arrive Hamlet, 7 58 | |
| Leave " 8 00 | " 0 |
| Southern Pines, 8 58 | 7 40 |
| Cameron, 9 26 | 9 31 |
| Sanford, 9 52 | 10 55 |
| Moncure, 10 16 | 12 10 p m |
| Merry Oaks, 10 46 | 1 50 |
| Cary, 11 01 | 2 43 |
| Arrive Raleigh, 11 20 a m | 3 20 |

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4.00 p m Arr at Moncure at 9.55 a. m. 4.45 p m Lv Moncure at 11.25 a. m. 5.10 p m Arr at Pittsboro at 11.30 a. m. 5.55 p m

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p m Arr at Cameron at 8.35 a. m. 4.20 p m Lv Cameron at 9.35 a. m. 6.00 p m Arr at Carthage at 10.10 a. m. 6.35 p m

THE NEWS.

North Carolina.

W. B. Wheeler of Holly Springs died suddenly Sept. 9, at Henderson, N. C.

The Commercial and Farmers' Bank is announced to open Sept. 22, in this city.

The Electric Street Cars for Raleigh work splendidly and are very popular.

Mr. Jesse Wood of Johnson Co., sold the first bale of cotton in the Raleigh market, Sept. 9, at 8½ cents.

The Tobacco crop in the State has been injured by the heavy rains.

Chatham county crops are poor.

Nahunta Academy in Wayne Co., has been burned.

The Orphans' Home at Goldsboro asks for proposals for the building. Address: W. T. Dortch, Goldsboro, N. C.

Mr. W. E. Humphreys of Goldsboro died suddenly Sept. 15.

Wake Forest College has opened well, so have Davidson, Elon and Trinity.

Ex-Gov. Scales of Greensboro is very feeble and is not expected to recover. He has a host of friends in the State.

Mr. F. O. Moring, Secretary of the Caraleigh Mills, is North buying machinery for the mills.

Rumor has it that Mr. Massenburg—the Henderson Hotel man—will take charge of the Hotel Claiborne at Durham soon.

Mr. Samuel Watts of Anhorn is to be married to-day to Miss Laura Meyers of Richmond, Va.

Wake superior court, Judge Whitaker presiding, begins on the 28th instant.

At Asheville \$37,000 will be expended in the erection of a colored Y. M. C. A. building and a hotel for colored people. The Vanderbilts are leading in the enterprise.

Despite the unfavorable weather and the severe financial strain,ingham School opens at Asheville Oct. 1st on schedule time.

Rev. Dr. John L. Carroll has left Asheville for Chapel Hill to assume the pastorate of the Baptist church at the latter place.

The Southern Exposition will open Oct. 1st at Raleigh. It promises to be a grand affair. Railroad fare will be *one cent a mile*. Almost every body can afford to see the Exposition on such rates.

Arrangements have been made for farmers who wish to do so, to come to the Exposition at Raleigh on their wagons and camp out and so save much of the cost of stopping at hotels in the city. If you wish to know particulars write to J. T. Patrick, Raleigh, N. C.

Virginia.

Appomattox county planters complain that their tobacco is being ruined by too much rain.

The ladies of Lynchburg have organized a society for the prevention of cruelty to animals.

Essex county boasts of peach trees with full grown peaches and second crop blooms on them at the same time.

The alliances of Bedford county have combined and bought large amount of fertilizers, and are distributing it around among the members.

The Norfolk *Virginian*, after interviews with the leading business men of the city, reports a splendid outlook for the business season just opening.

Beverly Manor, Middle Riverheads districts, in Augusta county, last week voted against license to sell liquor, the aggregate majority being 577.

Work is about to begin on the building of the new Catholic Orphan Asylum in Roanoke, which will accommodate over 300 children, and will cost between \$75,000 and \$100,000.

The Swift Powder and Cartridge Company of Cincinnati, has purchased 191 acres of land adjoining Basic City, upon which they propose to erect an immense establishment. It is claimed the works which will manufacture all kinds of powder, will give employment to 500 operators.

A gracious revival of religion has recently been experienced in the Baptist church at Waverly—122 professions—18 united with the Christian church last Sunday night.

T. J. Hains has been acquitted of the murder, at Hampton, Va., of a man named Hannegan.

The cotton year closes August 31st, and Norfolk reports that during the year recently closed the receipts at that port were 648,044 bales, as against 404,056 bales the previous year. The city's exports for the year were 327,260 bales as against 265,994 bales for the previous year.

The sales of leaf tobacco in the Danville market for the past eleven months amount to 38,700,000 pounds, an increase over the sales for the same period last year of 14,770,000 pounds. The tobacco year closes October 1, and the sales will foot up 40,000'000 pounds, the largest sales ever made in a single year in that city.

General.

J. Sloan Fassett has been nominated by the Republicans for Governor of New York.

The U. S. has a surplus of \$8,000,000 pension money. So says Com. Raum.

Nine persons were recently poisoned at Bellville, Kansas, by eating. How and by whom the poison was administered is not known.

A trust in type is reported to have been formed for the United States.

It is said Secretary Blaine will return to Washington about Oct 1.

The Prohibition party in Massachusetts has nominated Chas. H. Kenball for Governor.

Foreign.

Ex-President Grevy of the French Republic is dead.

Henry M. Stanley, it is said, is planning another Congo expedition for King Leopold.

Cholera is spreading in France. The epidemic is nearing Aleppo and is alarming.

Yellow fever is raging at Rio Janeiro, Brazil.

The Chilian authorities have bought a cruiser from Italy.

Sir Wm. White, the British Ambassador at Constantinople, a few days ago, sent a strong note to the Porte demanding an apology for the indignities offered the British merchant vessels in the Dardanelles.

Dr. Biggers Huckleberry Cordial is a sure cure for all Bowel troubles. For sale by all dealers.

The Effect of Warm Days and Cool Nights.

A leading physician writes that he has noticed warm days and cool nights always affect the bowels, and suggests some preventative remedy. Dr. Biggers' Huckleberry Cordial is the one.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

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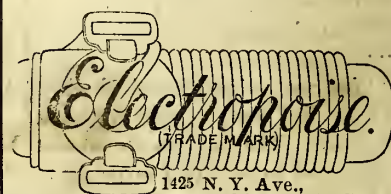
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RALEIGH, N. C.



1425 N. Y. Ave.,
Washington, D. C.

OFFICE OF YORK ENTERPRISE
YORKVILLE, S. C., Aug. 14, '91

ATLANTIC ELECTROPOISE—Gentleman; For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was almost entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt.

Yours truly, W. M. PROBST.